THE TRAGICOCOMEdie of Serpents.

By *Lodowik Lloid* Esquier.

Videte Canes. Phil. 3.

Domus impiorum delebitur. Prou. 14.

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HONI·SOIT·QVI·MAL·Y·PENSE
DIEV ET MON DROIT

TO THE MOST HIGH AND MIGHTY King, *James* by the grace of *God, King of Great Britane, Fraunce, and Ireland, &c.*

Archimedes a famous Mathematician (moſt mightie Prince) ſayd, If he had but a place to ſtand free frō the earth, he could inuent meanes to mooue the whole earth: ſome ſuch there be though not like *Archimedes*, to mooue the whole earth; yet they mooue Countreys and Kingdomes on the earth. And as *Dinocrates* that skilfull Architector thought to bring mount *Athos*, to the lowe forme and ſtature of a man, ſo ſome would bring hie mountaines, and great hilles, as lowe as mouldhilles.

Of ſuch wee may nowe ſo ſay in *Britane*, as *Polemo* ſpake ſometime of counterfeit Tragedians in *Smyrna*, who with their falſe Solæchiſmes, lifting vp their diſſembling eyes to heauen, ſaying, *O cælum*, when their treacherous hearts and bloody hands be

on earth, ſaying, *O terra.* Theſe bee they that haue with the Traitor *Saba*, what portion haue we in the Sonne of *Iſa*, or in the houſe of *Iudah*?

Againſt ſuch, *Ioſhua* made a law in Iſrael, that no counterfeit Gibeonite ſhould beare Office in *Iudah*, but hewe wood, and carrie water for Iſrael.

Iepthe made likewiſe a lawe, that no foreſworne Giliadite that could not pronounce *Schibboleth*, ſhould paſſe ouer *Iordan*.

Your Maieſtie made alſo a lawe, that no treacherous ambitious Papiſt that had *Iacobs* voice, and *Eſaus* handes ſhould ſtay within great *Britane*, they ſhould either obey the Romane lawe, *lex Iulia*, or the Athenians law *Oſtrachiſmos*; & therefore was the rodde of *Aaron*, and the lawe Booke commaunded to bee kept together in the Arke, *vt quieſcant querelæ Iudæorum*, which King *Ioſias* had, both the Sword, & the Law booke carried before him, *Tanquam inſignia Principis.*

So *Iulius Cæſar*, as it appeareth, his Image that had a Sword in one hand, and a Booke in the other written vpon his breaſt, *Ex vtroq; Cæſar.* But while any of *Sauls* ſeed liued in Iſrael, Iſrael could not be quiet, nor *Dauid* take reſt. Shall wee wiſh as the Apoſtles did, fire to burne theſe Samaritans? or with *Elias*, fire to deſtroy theſe Souldiers of *Achab*?

Themiſtocles wiſhed a bridge of gold for *Xerxes* armie to paſſe out of *Greece* vnto *Perſia*. *Scipio* wiſhed a brazen wall, to conuey *Haniball* out of *Italy* into *Affrica*: truely the Perſians were not more greedy of *Greece*, nor the Carthagenians of *Italy*, as theſe Ieſuits

suits and Seminaries are of great *Britane*, who haue sworne and promised, as *Zedechias* did with his yron hornes to *Achab*, *His ventilabis Syriam*.

These be the Frogges that went out of the Dragons mouth, *Spiritus Daemoniorum*, croaking in euery corner of great *Britane*, to mooue seditions and treasons in Kingdomes and Countreys.

These contend, not as *Aiax* did with *Vlisses* for *Achilles* armour, nor like *Edom*, though they bee Edomites for the blessing of *Isaak*, but as *Torquine* did with *Brutus*, who should rule *Rome*, a King, or a Consul; who should gouerne great *Britane*, a King, or a Pope. Where many if they might heare the Bishop of *Rome*, proclaimed a Pope in *England*, would as willingly die for ioy in great *Britane*, as *Diagoras* the Philosopher died at *Rhodes*, for ioy to heare his three Sonnes to bee crowned in the games of *Olympia*.

Your Maiesties most humble and dutifull Seruant,

LODOVVIK LLOID.

IN ADVENTVM POtentiſsimi Principis *Iacobi* Dei gratia magnæ Britaniæ, Franciæ, & Hiberniæ Regis; *Ludouici Lloid* Eboracenſis gratulatio.

MVlti fælices fuere dies (Auguſtiſsime Princeps) dies ſolis ſupra Gabaon, dies Lunæ ſuper Aialon, dies Martis non ſolum ſuper Scotos in Scotia, ſed ſuper Anglos in Anglia, in quibus vti Ioſhua de regibus ſua fixit in cælo trophæa, ita noſter Iacobus de Tyrannis ſuos habuit in terra triumphos; O dies quæ fecit Dominus, dies ſoli at cælo gratiſsimus, nobis fæliciſsimus, dies Iſrael è Meſopotamia in Chanan, vti Chanan Iudah diceretur, dies Iacobi è Scotia in Angliam, vt Anglia magna iterum appellaretur Britania; an potuit vlla fælicior Britanis euenire dies, quam in quo rex noſter laureatus non armatus venit, inſtar Alexandri, ad ſolium Cyri cum ſanguine, aut inſtar Cæſaris ad Romam ſuam patriam in armis, quorum ius ſine iure in armis fuerat.

Non venit galeatus, ſed coronatus nuntius cum nuntio fæliciſsimo, quid enim fælicius, quam in tria florentiſsima regna cum fæliciſsimo populi applauſu regem inaugurari: quid fæcundius, quam de tribus in fæcundis regnis, regna tria fæcundiſsima fieri, ita venit & inuenit Angliam, vti Alexander reliquit Aſiam, ſine rege & regijs liberis, at

quam fœcundam ex infœcunda fecit Angliam regia proles, inuenit Cambriam vti Augustus inuenit Romam, lateritiam ac ruinosam. O quã marmoreã fecit rex noster Iacobus, in quo tanquam in secundo Bruto, in secundo rege, & quasi in secundo seculo, secula post multa, quæ aruerunt virescunt, & quæ senuerunt in te hodierno die repubescunt.

O quanta hinc nostra fœlicitas, si à tanta fœlicitate non vincamur, (parce pyßime princeps) potuit Lucullus atrum diẽ, diem candidum efficere Romanis: potuit Themistocles nephastum diẽ, in diem festum conuertere Græcis. O quanto facilius poteris princeps, non diem, non annum, sed dies & annos plurimos Britannis efficere fœlicissimos, si de fictis Gabonitis, ita tua mundetur Sparta ne contaminetur Israel, si de perfidis Efframitis, ita nostra purgetur Britania, ne inquinaretur domus Iacob; Amphippi milites, quos omnis color cum Aristippo decuit, Mercurij proles, qui pluris cum Vlisse de sua Ithaca, quam de patria, quam de principe, vereor quam de æternitate pensitarunt, quibus vnus semper Catilina pluris præcij fuit, quã tercentũ fabij quibus non quæ lex, sed quæ nex digna quereretur, qui magis sæuiunt in Britaniam, quam Caligulæ proles in Romam.

At quorsum est hæc, cum anima nostra in tua, sicut passer erepta est de laqueo venantium. Plaudite itaq; Britani, clangite tubam Angli, nam vti Troes cum Tyrijs vno nomine fuere Latini, ita Angli cum Scotis, qui sub vno rege gubernantur, & vna lingua loquuntur, ita vna lege vtantur, & vna voce vocentur Britanni.

Sic Cotys rex Thraciæ, Thraciam æquauit Athenis, sic Vespasianus ius Latij Hispanis tribuit, sic Claudius ius ciuitatis Gallis & Græcis concessit, vt cum externis vniti Romani, Roma semper victrix, cum nec numero Hispanis,

nec

nec robore Gallis, nec calliditate pœnis, nec artibus Græcis par fuit Roma, ita Græcia cum ciuibus vnita, quagens par potuit esse Græcis, at diuisa quanto facilius nō à Persis, nec à Macedonibus, sed Græcia à Græcis victa. Quāta virtus & victoria Indaorum, dum vna vniti lege & religione. Quanta vtriusq; regni clades diuisa dici non potest. Quid multa, nihil aliud maius fuisse fertur exitio Græcis, quam iura ciuitatis externis interdicere, leges quas Solon Athenis, & quas Lycurgus Spartæ sanxerunt, nam vti omnis virtus vnita præstantior, ita omnis vis vnita fortior, vt Anglia sine Scotia minus vigeret, ita Scotia sine Anglia magis langueret, ita regnum omne, ita orbis totus langueret diuisus.

Quid opus est ita aq; cūctari de vnitate Britania, de perpetua vtriusq; regni pace, de fortitudine imperij, de magnitudine regis, sæpe tamen non nocet cum fabio cunctari, qui cunctando vicit Hanibalem, ita sæpe non nocet cum popilio imperare, qui imperando vicit Antiochum. At penes te est (inuictissime Princeps) & cunctari, & imperare, qui ad sacram Henrici 7. tui Attani sedem cū lauro & oliua venis, cum regina fœcundissima, cū Principe prudentissimo, & cum cæteris regijs liberis, quasi fidissimis Britania Scipionibus, de quibus ac de sacris regnorum ancharis annis plaudit Anglia, gestunt parietes Scotia, Hibernia cuncta lætatur, & Cambria tota triumphat.

The Tragicomedie of Serpents.

I Haue promiſed to adde ſomething to my laſt little Treatiſe, *The practiſe of pollicie*, I thought I ſhould write but of the pollicie of men, yet I haue cauſe to ſpeake of diuers kinds of Serpents, of Diuels Serpents, of Idols Serpents, of Image Serpents, of beaſts ſerpents, and of men ſerpents, which are the moſt perilous ſerpents of all, according to the old ſaying, *Homo homini Lupus*, not only a Wolfe, but a Lyon, a Tygre, a Diuell to a man.

Hannibali, a ſworne enemy to the Romans, not only himſelfe, but ſoliciting the great *Antiochus* with Camels, and *Pirrhus* before him with his Elephants, and he himſelfe with ſerpents and vipers to throwe in the faces of the Roman army, to amaze their ſouldiers, and to put them in fright in their

Hannibal a ſworne enemy to the Romans.

fights; Stratagems allowed in warre, but not among peaceable christians.

But these stratagems were of *Affrica* and *Asia* against the Romans, who had but Camels & Elephãts for their chiefe pollicy, with the which the Romans became well acquainted, and exceeded them in their owne stratagems, and ouerthrew their *Hanniball*.

But now in Rome their is another kind of *Hanniball*, whose stratagems are furnished with Wolues, Beares, Dragons, and Tygres, and those in the habit of men, that farre passe *Tarquine* the proud with his furious priests, with Snakes in one hand, and firebrands in the other, and their *Affrican Hanniball* with his Serpents in one vessell, and vipers in the other: but these would haue Lyons in one hand, and Vnicornes in the other.

Zozam. lib. 5. cap. 8.

But we feare not the Camels of *Asia*, nor the Elephants of *India*, nor the Serpents of *Affrick*, neither do we feare the Basilisks of Rome, and the Romish broode in great Brittane, which would faine ride on Lyons and Vnicornes.

The custome of Rome.

For it was a long custome among the Romans, to fight with Lyons on the Theators, and with wilde cruell beasts, that the Romans became more cruell then Serpents, and such Serpents that *Rome* and *Asia* are full of them.

Serpents borne in mens armes in Asia.

In *Asia*, they carie Serpents in their armes to clense their aire, to purifie their temples, and to driue diuels away from their Townes and Cities.

In *Rome* they sent for Serpents in any plague time to *Epidaurus*, to the jmage of *Esculap:* whome they worship-

worshipped in the forme of a Serpent, to heale them.

We ouercame the old Dragon, the great Serpent in Paradise, by the seede of the woman. The children of *Israell* ouercame the serpents of *Cadis-barne* by looking vpon the brasen Serpent in that wildernes, and *Moses* with his Hebrew army escaped the serpents in the deserts of *Ethiopia*, by their continuall enemies, the birdes Ibides of *Egipt*.

The armed Serpents of Medea.

But we haue armed serpents, engendred of the serpents teeth, which *Medea* not of *Colchos* but of *Babilon*, where they carry such serpents in their armes, I meane their golden and siluer Gods, to bee worshipped of men in the streetes, these be the dangerous serpents.

The Gods, Mesopotamia. Gen. 31.

After such serpents ran *Laban* after *Iacob* of more complaining for his idols and images the Gods of *Mesopotamia*, thā for his two daughters *Iacobs* wiues, saying, *cur furatus es Deos meos*, why hast thou stolne my Gods away from me.

Micah ran for such serpents after the Tribe of *Dan*: *Mychaes Idoll.* Iudg. 18.

exclaiming more for his idols, then for all the wealth and goods that they took from him, saying, *Cur Deos quos mihi feci, abstulistis?* why haue you taken my Gods which I made to my selfe, from me?

Many ran after their Gods from great Brittane.

Many ran from great Brittane after such Gods, and such images, to *Rome*, to *Spaines* and many yet lurkes like *Hydra* in *Lerna*, in their secret labyrinths more greedy for the spoyle like moabites, than true catholikes for religion: these be the Roman wolues in sheeps clothing, like *Camelions* in al kind of colors, scattered ouer all England, these be the domesticall

ſerpents, *tanquam lemures nocturni & lares domeſtici*: in Cities, in townes, yea, in our houſes vnknowne, and not vnſeene enemies. I meane thoſe rebels and Trators, which vnder colour of religion, attempted ſundry times our late queene, and now our ſoueragine Lord and King.

the target of treaſon.

That neither *Hannibal* with his fiery oxen, was ſo furious againſt *Fab. Max*: and his Roman armie.

Front. lib. 1. cap. 5.

Neither was *Darius*, with his barking dogs, and braying Aſſes left in his tents to deceiue the *Scythians*, ſo crafty.

Neither deſperate *Tarquine* ſo cruell, to vnbridle all the horſes of his army, and ſo to ruſh vnto the middeſt of the *Sabins* his enemies, as theſe late fierie oxen, theſe barking Dogs and braying Aſſes, left too long to barke and braye in great Brittaine; theſe deſperate horſes, too long ſuffered to bee vnbridled in England.

Front. lib. 1. cap. 8.

The ſubiect of this booke is to write of Serpents, becauſe we are troubled with ſerpents.

Lib. 16. cap. 3.

Plinie writes of ſome kind of Serpents, that dare not approach the wild aſh-tree, nor the ſhadow of this tree, that if they bee walled round about with great fire they will rather run through the fire, then abide nigh the Aſh tree or his ſhaddow.

The wild Aſh tree.

I wiſh there were more ſuch trees in great Brittaine, for trees are aptly compared to men; ſo are Kings, Princes and Potentates of the earth, compared to the hygh & great Cædar trees in *Libanon*; the palme trees to the conſtant martyres: the Oliue trees to the iuſt and godly men; and Chriſt himſelfe to

Men aptlie compared to trees.

the

the vine tree; too many like the Plantan tree with fayre and floriſhing ſhowe without ſubſtance, called in *Plinie arbor luxurioſa*; in *Rome*, *arbor religioſa*; and too few, like the wild aſh-tree, to driue away ſerpents out of great Brittane.

Melanćthon was requeſted to ſhew the cauſe why ſerpents bred in the raines and bowels of dead men; anſwered, that man being infected with the poyſon of the firſt Serpent in Paradiſe, ſince which he ceaſeth not, *viuentibus inſidiari, nec mortuos laniare*, you ſhall find in dead mens ſculs Toads engendred of the braine, and ſerpents engendred in the raines, *inuenietis generatos in cerebro bufones, & in renibus ſerpentes*, ſaith *Auguſtine*. *In Euang. in Die. paſc.* *Aug. ad fratres in Eremo ſerm. 8.*

Theſe be ſerpents by nature, ſerpents by education, and ſerpents by ſucceſſion, which ſhead much blood, and cauſe great ſlaughter in *England*, *Germany*, and *Fraunce*.

It was not the great army of *Xerxes* at *Marathon*, nor the great force of *Philip* at *Charonea*, that ſo frighted the Athenians, as the bloody ſtreetes in Athens, where the children were forced to daunce in the bloud of their parents, in the tyme of the 30. Tyrants, and yet *Thraſibulus* baniſhed theſe tyrants from Athens. 30. *Tyrants in Athens.*

Neither was it the tyrany of *Antiochus*, king of *Syria*, nor King *Suſacus* of *Egipt*, that ſo feared the Iews, as the bloudy ſtreets in Ieruſalem, where one neighbor might waſh his hands in the bloud of another in the time of *Manaſſes*. Yet *Ioſias* deliuered *Ieruſalem*. 4. Reg. 21. *Seſoſtris in Herodot.*

But theſe ſerpents, theſe Harpeis, theſe Crocodiles determined to leaue neither parents, children,

or neighbors aliue, but themſelues to daunce in our bloud. Such a daunce delighted *Nabuchodonozer* in *Babilon* of *Miſael*, *Sidraach*, and *Abednago*. Such a daunce of *Herodias* delighted *Herod*, for *Iohn* Baptiſts head.

And ſuch a daunce would haue pleaſed the Antichriſt of *Rome*, if their Roman Tragedy begun, had not ended like a Brittane comedy; and if their Egiptian daunce begunne by *Pharo*, had not ended like the tryumphant daunce by *Iacob*.

Sylla. *Calgula.* *Nero.*

Not *Sylla* which made the riuer *Tiber* ouerflowe with the bloud of the Roman citizens; not *Calgula* with his poiſoned cups, that ſought to deſtroy the cõſuls, the Senators, and the Magiſtrates of Rome: not *Nero*, which reioyced & ſang when he ſaw *Rome* on fire: nor al turkiſh tyranny, all *Pharoes* cruelties, were but ieſts and plaies in reſpect of theſe furious Traytors, and raging Wolues which thought in one day, yea, in one houre to ouerthrowe three flouriſhing Kingdomes.

Elias ſacrifice.

But ſuch fire as fell vppon *Elias* ſacrifice, ſhall fall vppon theſe prieſts of *Bael*, ſuch gaping gulfs of the earth that ſwallowed vp aliue *Chore*, *Dathan*, and *Abiran*, ſhal ſwallow vp theſe rebellious Seminaries.

Some thinke that it would be as great a tryumph to that Roman *Achab*, the hauing of King *Iames* in *Rome*, as was to *Tamberlaine*, the hauing of *Baiazet* the great Turke in *Scythia*, or the hauing of the Roman *Valerianus* priſoner to King *Sapor* in *Perſia*.

Oroſ. lib. 7. cap. 22.

But theſe Serpents forgat that *Pharo* could not harme *Moſes*, neither *Saul* deſtroy *Dauid*, they forgat though all *Egipt* was puniſhed with terrible & horrible

rible plagues, yet the land of *Goſen* where *Iſraell* dwelt, was not troubled with their frogs, locuſts, flies, lice, neither with darknes, bloud or ſlaughter, they forgat what God ſayd to his people, *eris ſanguis vobis ſignum ſalutis*: when the firſt borne of *Egipt* were killed throughout all *Egipt*, they forgat the marke which God ſet vpon his people in *Hieruſalem*, *ſuper quem videritis Tau, ne occidatis.* Exod. 12. Ezech 9.

But theſe deſperat Traytors, theſe malicious Serpents, contemne Laws, deſpiſe Magiſtrates, way neither for the ſword nor the word of God cõmitted to the Prince, but as long as any of *Sauls* ſeed liued in *Iſrael*, the Gibonites could not be in quiet, neither would they ſuffer *Dauid* to take any reſt. *Sauls ſeed.* 2 Reg. 21.

But how ſhall we helpe this and purifie great Brittane of theſe monſtrous broode, the brood of *Enachims?* they will not come to heare of God in his church, as the *Ethiopian Eunuch* went to *Philip*, they will not with *Naaman* the *Syrian* be cleanſed of their leproſy, in the flud *Iorden*: they haue water in *Damaſco*, *Abanah*, and *Pharpar*: they haue water in *Rome*, *aquam mercurij*, *& aquam benedictam.* *The brood of Enachims.* 4 Reg: cap 5.

They had rather drinke of the puddles of *Bethauen* with *Ieroboam*, than of the well of *Bethell* with *Iacob*, they had rather truſt to the mountaines of *Samaria*, than to be rich in *Sion*. *The puddles of* Ieroboam.

How ſhall this be redreſt and cleare our country of them?

If, as among the Romans who bound ſuch in bags and threwe them in *Tyber*, too many ſhould bee drowned. If, as *Xerxes* among the Perſians by decymacion, too many ſhould be ſlaine. If, as *Vliſſes* among *Diuers kinds of puniſications among the Gentiles.*

mong the Grecians, with fire and brimſtone, too many ſhould be burned.

Better rather as *Theſeus* did, to ſeeke out their labyrinths, & to finde theſe late brood of *Minotaurs*, that ſeeke to feed vpon the bloud of their countrymen, like *Gorgons*.

Iudg: 11. *The falſe Ephramites could not pronounce Schiboleth.*

And to vſe them as *Iepthe* did the falſe *Ephramites*, if they could not pronounce *Schiboleth* like true Iſraelites, they ſhould not paſſe ouer *Iorden* to gather a head againe againſt *Iſrael*.

So they ſhall not ſeeke a Roman *Cateline* for their Captaine, nor a Spaniſh *Viriatus* for their leader.

If we may not reueng our wrongs, as *Dauid* did

2 Reg. 11. Iudg: 8. againſt the *Ammonites*, and *Aramites* his enemies; If we may not as *Gedeon* did vpon *Phanuel*, and *Succoth*; Yet they ſhould haue no ſuch liberty that dreamed vpon a munday at night, that they ſhould ſup at London with a Roman regiment vpon Tueſday at night.

Hamilcars dreame.

As ſometime *Hamilcar* generall for the Carthagenians, laying ſiege to *Siracuſa*, an image appeared in his dreame, and told *Hamilcar* he ſhould ſup the next night in *Siracuſa*: ſo he did as a priſoner and captiue by the *Siracuſans*, and not as a Captaine with his Carthaginians; that ſelfe-ſame Image, that Serpent appeared to this treacherous crue, which openly

2 Reg: 20. pronounce with *Seba* the traytor, what haue we to do with the houſe of *Iudah*, or what portion in the ſonne of *Iſai*?

Cyrus and Ceſars dreames.

Theſe be *Volitantes Serpentes*, flying Serpents dreaming like *Cambiſes*, that hee was lifted vp aboue the clouds, and ſodenly thought that hee fell from the

the clowdes to the earth. Like *Iulius Cæsar*, who the night before hee was slaine in the Senate, dreamed that he sat hard by *Iupiters* seat; but sodainly he fell flat on his face to the earth: with the like dreames are these Serpents fed. *Cyrus and Cæsars dreames.*

Not as *Ezechiel* which was caried in a Vision frō *Babilon* to *Hierusalem*, *Inter cælum & terram.* And God shewed the Prophet the abominations of the Iewes, their idols, their idolatries, their manifold wickednes. *Ezech. ca.8*

Paul also was caried either in bodie, or without the bodie he knew not vnto the third Heauens, and sawe many thinges which was not lawfull for *Paul* to speake of.

But *Ezechiel* and *Paul* had better supporters to carie them, than either *Cyrus* or *Cæsar*, they dreamed that they fell not when the one was caried from the earth, to the third beauen: and the other caried from *Babilon* to *Iudah*, and left on a Mountaine in Israel. *Ezech. cap. 40.*

But these dream of Images, and Idols, like *De: Brutus*, which dreamed of such an Image, that neuer left him till *Brutus* fell vpon his owne sword at *Philippos*. *Plut. in Bruto.*

And such an Image appeared to *Hanibal*, that neuer gaue him ouer vntill *Hanibal* had poysoned himselfe in *Bythinia*. *Plut. in Hanib.*

It was then a world of Images amonge Heathens and Pagans, and amonge Christians at this time too many, though they know, *Confundantur qui sculptilia adorant.*

I must needs borrow some termes of the Heralds, and as they describe the natures of Lions being regal beasts. So must I describe the nature of Serpents, being Diuels themselues, and beasts for the Diuels: some

Descriptions of some Serpents.

dormient Serpents; some cowching, some walking Serpents, and some flying Serpents that soare so hye, that at their fall, they are dasht in peeces.

Had *Saul* feared God, and not consulted with

1. *Sam.* 28. these Serpents, he should haue done as *David*, *Asa*, *Iosaphat*, consult with *Samuel*, while *Samuel* liued, and not after hee died: *Saul* should aske counsell of the

Saul consulted with Coniurers & Witches. Prophets, and not of Witches and Images, not with *Phatanissa* a Witch at *Endor*, but of *Huldah* a Prophetesse at *Hierusalem*, as *Iosias* did.

Dan. 3. *Daniel* choakt that great *Colossus* the Image of *Baall* in *Babilon*.

Iacob buried his wiues Idols the Gods of *Laban* at *Sichem*.

King *Asa* burned to ashes, and threw into *Cedron* his mothers Idoll *Priapus*.

Young *Iosias* left not an Altar, an Image, an Idoll, a groue within *Iudah*, destroyed the greene Groues in Mount *Olinet* called the Mount of corruption.

For such Kings the Prophet Ezechiel weepes These were such Kings as should be imitated, who clensed *Augeus* hall in *Israel*, and extinguished the fierie furnace of *Egips* in *Iudah*: and not such as *Triphon*, that killed his master King *Antiochus*; nor such as *Hazael* that strangled his Maister *Benhadad*.

Exod. 12. Great was the lamentation and cry in *Egipt*, when the first-borne were slaine throughout the land of *Egipt*, euen from *Pharos* throne, to her that grindeth at the mill.

4. *Kin.* 19. Likewise great was the feare and terror in *Hierusalem*, when *Senacherib* came and determined with

Senacherib. his huge Armie to destroy *Hierusalem*, saying, They should eate their owne dung and drinke their owne vrine,

vrine, if they refuſed to yeeld to the great King *Nebuchadnezzar.*

England of late was not a little frighted, when the Hiſpaniards with their great Armadoes laden with weapons and armor, came fully perſwaded to make an end of *England.* *England late frighted.*

But he that deſtroied the firſt-borne of *Egipt*, from the higheſt to the loweſt, deſtroyed alſo *Senacheribs* Armie, being a hundred fower ſcore and fiue thouſand Aſsirians. And the ſame Angell daunted the bragges of the Spaniards, with the like reuenge vpon themſelues, which they thought to doe vnto others.

The Sunne, the Moone, the Starres, and the Heauens fought for *Deborah*, and gaue her victorie ouer the Chananites: So the windes, weathers, ſtormes, tempeſts, rockes, and ſtones of the earth ſung, and gaue the victorie to Queen *Elizabeth* againſt the Spaniards. *Iud. 5.*

Truely theſe were three great Victories without blood or ſword drawne: of which wee may ſay as *Samuel* ſayd for the like Victorie he had againſt the *Philiſtines*, *Hitherto hath the Lord holpen vs*: and pitched there a ſtone in remembrance of Victorie, and named the place *Lapis adiutorij*. *1. Sam. 7.*

So *Ioſhua* pitched a ſtone vnder an Oake at *Sichem*, as a couenant betweene him and the people. So *Iacob* gathered a heape of ſtones, as a witneſſe betweene *Laban* and himſelfe. *Gen. 31. The maner of Couenats among the old Hebrewes.*

Wee muſt likewiſe pitch a ſtone, Euen that ſtone which the Builders reiected, which to the Iewes was a ſtumbling-blocke, and to the Gentiles

folly, euen that ſtone muſt be our *Angularis lapis.*

Rhodig lib. 8. cap. 26. We muſt not be like *Philip* of *Macedon*, after his great Victorie at *Cherones* ouer the Græcians, who waxed ſo proude and inſolent, that he was ſharpely reprehended of that noble Prince *Archidamus*, *Agiſilaus* ſonne, ſaying, that his ſhadowe was no longer after the victorie, than it was before his victorie.

King Philip taunted of Archidamus.

Neither muſt we anſwere as *Epaminondas*, being asked what was the greateſt ioy hee euer had in the world; he ſayd, *Leuctrica victoria*, the Victorie of *Leuctricke.*

The answere of Epaminondas.

All victories come from God. In truth of our victories we ought to reioice, and to giue thankes vnto God. And wee muſt put away all other ſtones, as our Idols, and Images, the Gods of the Gentiles, being *Lapidij Dij*; and build all buildings vpon that ſtone which is, *lapis Angularis.*

This was the cauſe why *Moſes* was ſent an Embaſſabor to *Pharo*, to deliuer Iſrael from double bondage, where Iſrael ſerued *Pharo* in ſlauerie, and the Diuel in Idolatry.

This ought and ſhould cauſe vs to ſerue God in true and ſincere Religion, and not in Images, and Idols, as doe the Heathens in the engendred Serpents of *Medea.*

Dan. 7. But that Monſter and great terrible beaſt with iron teeth, which deuoured and ſtamped all others vnder his feet, neuer feared him that commeth in red garments from *Bozra*, that plagued the *Idumeans*, the *Moabites* the *Amonites*, and the *Iewes* after them, euen that God that ſaith, *Vengeance is in my heart, and I will tread them in mine anger, and ſtampe them vnder foot in my wrath.*

Eſay 63.

If

If you compare *Bozra* with *Rome*; and the *Idumeans* with the *Romans*, you shall find the one to claime their chiefe Religion from *Abraham* by heritage; and the other from *Peter* in like sort by succession; and yet both worship Idols. *Idumeans and Romans compared.*

Who durst say, that *Micah* was a true Prophet to *Ahab*. If *Micah* so say, *Zedechia* will strike him before *Achab*. *Zedechia one of Baals false Prophets.*

If *Ieremie* prophecie to the King of *Iudah*, the noblemen of *Iudah* will set *Ieremie* by the heeles.

But they will hearken what *Zedechia*, *Baals* Prophet will say with his yron hornes, who told *Achab* his Maister, *His ventilabis Syriam donec deleas eam*, with these hornes thou shalt ouercome the Aramites vntill thou hast vtterly consumed them. 3. *Kin.* 22.

There bee (I doubt) many that so say of *England*, *Scotland*, and *Ireland*.

The Romane *Achab* will not bee satisfied as the Ammonites were with the Embassadors of Israel, by cutting one side of their beards away, and one halfe of their garments, and so in contempt of *Dauid* sent backe againe to *Hierusalem*. 2. *Kin.* 10. *The Embassadors of Israel abused by the Amonites.*

But they will haue all *Dauids* beard, all his longe garments: yea his crowne and all his Kingdomes, or they will hange with *Achitophell*. They will betray their friends, their countrey, their King and Soueraigne Lord, or they will burst out their guts with *Iudas*.

They would haue all *England*, either to *Rome*, or to *Spaine*; or bring *Rome* or *Spaine* into *England*, *At illa nobilitas cum plebe pereat, qui patriam ita perire velit.* *Hispaine in Rome, and Rome England.*

Num.22. When *Balac* King of *Moab* perceiued that he could not ſubdue the children of Iſrael, neither by ſtrength nor by any policie, hee practiſed with *Balaam* to deſtroy them be curſing, but *Balaams* curſe was turned into bleſsing to Iſrael.

This practile hath beene longe vſed in *Rome*, for when guifts and rewards failed, then curſing and excommunicating was vſed.

Gen.27. *Iſaac* in giuing his bleſsing to *Iacob*, ſayd *Curſed be thoſe that curſed Iacob.* The Pope hath vſed too long this in *Rome*, to curſe the houſe of *Iacob.*

So *Ioſhua* curſed thoſe that would rebuild *Ierucho.*

Some curſes perilous. And *Moſes* curſed thoſe that tranſgreſſed the commaundements of God. Theſe kinde of curſes are moſt perilous.

Gen.9. The curſe of *Noah* fell vpon his ſonne *Cham*, ſo that all his poſteritie (which was the third part of the world) became accurſed and Heathens.

2.Reg.6. *Elizeus* the Prophet, being ſcoffed at by vngracious children at *Bethel*, that called him Bald pate, hee curſed them in the name of the Lord, and 2 Beares came out of the wood, and deſtroyed 42 of thoſe children: but theſe Serpents feare no curſing, theſe traytors dread no puniſhment, but *Tryphon.*

1.Mac.13. Theſe are like *Tryphon* that killed his maiſter yong

4.Reg.21. King *Antiochus*; like *Hazael* that ſtrangled his maiſter King *Benhadad*; and ſuch like Tyrants which ſtories are full of. Theſe ſlaughters and murtherings were euer common amonge the Turkes, Romans, and Syrians.

Tryphon.
Hazael.

I wrote a Booke of the ſtratagems of *Hieruſalem*, and therein collected all kinde of Romane ſtratagems,

gems, as also of the Græcians, which farre exceeded the Romans. But of this late practise and stratagem, neuer man read or heard the like.

Hanibal a captaine full of fraude and subtiltie, deuising euerie way to winne *Italy* to his hand, he saw in his dreame in *Italy* a great monstrous Image appearing before him, and being at the sight thereof astonished, asked what he was. The Image answered, *Vastitas Italiæ*: This Image deceiued *Hanibal*, for he was forced to flye from *Italy* to *Carthage*, when he thought to be Lord of *Italy*. *Cic. de diuin. lib. 1.*

The like dreame did *Charemon* a fabulous Writer in *Egipt*, that the Goddesse *Isis* warned king *Amenophis* in his sleep to purge *Egipt* of that leaprous and scabbie Nation the Hebrewes, for so *Appion* termes them: and it seemed that these Traytors were often troubled with *Hanibals* Image, *Vastitatem patriæ*; And with *Charemons* dreame to purge Great *Britane* of Hereticks, and heresie (as they termeit.) This is (as it seemeth) the law of their Religion, and the full resolution of their dreames. *Ioseph. lib. 2 con. Appiō.*

God send these Serpents no better successe hereafter, than the Egiptians had against the Hebrewes in the time of *Moses*; or the Spaniards had against England in the time of Queene *Elizabeths* or this Romish crew now of late in King *Iames* time in *Britane*. But the Lord be praised, we escaped better than the Massacres in *Paris*, at the murthering of the chiefe Peeres of *Fraunce* or the Murther at *Bleis*. *The Spaniards.* *The Romanes.* *Dreamers.*

Such Serpents and Dreamers are fedd with vaine ambitious hopes, that seeke to ouerthrow Kings and kingdomes; but such as destroyed these Tyrants,

the Greekes did yeeld to them diuine honour. For to kill a Tyrant (saith *Seneca*) is *Spolia opima Ioui*, a rich spoyle vnto God.

Plut. in Catone.

Cato wondered to see so many heads of Romane Magistrates and Officers set vp by *Sylla* and *Marius*, in the market place, on the Capitoll, and vpon euerie gate in *Rome*, and that no Romane for *Romes* sake had not killed *Sylla* and *Marius*, which had been the next and the best way of reformation in *Rome*, to end the furie and rage of the two fire-brands of *Italy*, namely *Sylla* and *Marius*, and their adherents.

Goliahs head.

When *Goliahs* head was cut off and caried by *Dauid* to *Saul*, the Philistian armie fled for all their brag of *Monomachia*.

Hadrubals head.

When *Hanibal* saw his brother *Hadrubals* head sent in token by the Romanes; *Hanibal* made haste to depart out of *Italy* for al his great Image which appeared vnto him.

3. *Reg.* 4.

Truly Images appeare in dreames to such as worship and honour Images; but we leaue them to such as walke in the way of *Ieroboam*, and seeke to watch with the house of *Achab* (I mean in mariage or otherwise) of whom more regard with looking vnto must bee had, least that the wrath of God should fall on Britanes, as it fell on Israell.

Lots wife.

We must remember *Lots* wife, that looked backe toward *Sodome*.

Symony and Vsurie.

Wee must not put our hand to the plough to till Gods ground, and become worldlings in Symonie and Vsurie.

Moses the milde seruant of God, for a little incredulity at the water of strife, might not goe into *Chanaan*, but see it only, and die at Mount *Nebo*.

Dauid

Dauid a man found of God, *secundum cor ſuum*, yet for *Vrias* wife hee was plagued with the rauiſhing of his owne wiues, the loſſe of his children, and well nigh the loſſe of himſelfe, and of his kingdome.

Ieremie a Prophet bleſſed in his mothers bellie, though he eſcaped the malice of the Noble-men of *Iudah*, yet for that he went with the reſt into *Egipt*, he was in *Egipt* by the Egiptians ſtoned to death at *Taphnes*. *Iere.* 35. *Taphnes.*

Therefore we muſt walke in the light, whiles we haue light.

Sampſon ſlept vpon *Dalidahs* lappe vntill the Philiſtines came and tooke him. *Iudg.* 16.

Zedechias fedde himſelfe with the flatterie of his Courtiers, vntill the Aſsyrians took him and his kingdome: ſo we ſee, that Security and Flattery are the onely chiefe enemies in Court and Countrey. *Eraſ. in Maria.*

So the Perſians flattered *Alexander*, ſaying, That he was the Sonne of *Iupiter*, ſo that hee wrote and made meanes to all the Cities of *Greece*, that the Greekes by a decree, ſhould make *Alexander* a God in *Greece*. Some were contented, as the Lacedemonians, ſaying, If *Alexander* will bee a God, let him be a God. The Athenians and others anſwered, they might not allowe new and ſtrange Gods in *Greece*. So the Romanes might not endure any ſtrange Gods in *Rome*; ſo they denied our Sauiour Chriſt. *The flattery of the Perſians.*

And therefore the Prophet checketh the Iewes, that they will not make ſo much of one God, as the Gentiles made of many. So that *Varro* a Roman Regiſter of their Gods, being asked howe many Gods were in all? I haue regiſtred (ſayd he) 30 Thouſand *Heidfiel. de Dijs.* 30000. *Gods.*

Ex antiquis monumentis. But ſince they are growen infinite among the Iewes and the Aſsyrians, hauing as many gods as there bee Cities in *Aſsiria*; ſo many Gods in *Egipt*, as there be beaſts in *Egipt*; ſo many Gods in *Perſia*, as there be ſtarres in the skie; ſo many in *Greece*, as the Poets can faine, or Painters can make them.

Ieremi. 35.

The Idolatry of the Heathens.

And in *Rome*, *Tot nomina Deorum, quot hominum.* For their Images, and their Idols are ſo many, that they ſemed to be *Populus lapideus*, like people made of ſtones, and yet none of theſe nations will ſuffer any ſtrange Gods to bee worſhipped in their Countrey, beſides their Gods.

Ignatius.

And why then ſhould Chriſtians (being ſharpely chidden by the Prophet) accept of their ſtrange Gods, being crucified with Chriſt, as *Ignatius* ſayth?

Cabala.

Many alſo like the Iewes here in *England*, ſpecially Grammarians, and Schoole maiſters haue ſought meanes to bee inſtructed in the *Rabbins cabala* of the *Iewes*, which made great matters *de apiculis literarum*, and that ſecret Science was ſecretly read to many Schollers by Schoolemaſters in their Fathers houſes, and by Tutors in the Vniuerſities, that they would faine, as the later ſuperſtitious *Iewes* would ſeeke out of *Bereſchith*, the firſt word of the Hebrew Bible, to draw the full time of the *Meſsias*, from the verie promiſe of the ſeed of the woman, vnto the very birth of the *Meſsias*.

Bereſchith.

Exod. 15.

So alſo did the *Iewes* draw *Ex epinicio Moſis, Quis ſicut tu in dijs Iehouah.* Of theſe wordes they picked ſuch letters as they inuented for the name of the *Machabees*. For *Ioſhua* vſed theſe words as *Moſes* did.

And

And after *Ieſhua*, *Iudas* their third Iudge vſed it as his poeſie, the which was good and godly. But how they vſed their vaine *Cabbales* out of the other godly words, I know not, vnleſſe it were to know where, when, and how long this Religion ſhould endure; we know well how long it hath endured. *Iudas his Poeſie.*

In like manner *Maximilian* the Emperour vſed the fiue Vowels for his poeſie, which noted the Maieſty and Iuſtice of the Empire, a word for euery vowel, which was *Aquila, Electa, Iuſte, Omnia, Vincit.* *Maximilians poeſie.*

Vliſſes had rather ſee the ſmoake of *Greece*, than the ſun ſhining in *Phrygia*. And ſome had rather ſee the ſmoak of Idolatrie in *Rome*, than their fier in *England*. *Vliſſes* confeſt that he would willingly looſe the ſolace and ioy of immortalitie, before he would forget the ſweet ayer and delight of his Countrey *Ithaca*. And others cannot abide the ſight or ſmell of their Countrey *Britane*. They cannot endure to drinke of the ſweet Riuers of *Bethel*, but they can ſwallow vp the puddles in *Bethauen*. *Vliſſes.* *Ithaca Vliſſes countrey.*

Genutius a Roman Pretor riding out of *Rome*, ſuddainly there ſprange as it ſeemed hornes on his head. This woonder was by the Soothſayers interpreted, that if *Genutius* would returne againe to *Rome*, hee ſhould be a King of the Romans. *Plinij lib. 11. cap. 37.*

He to auoid the name of a King (being an odious name in his Countrey) willingly baniſhed himſelfe from *Rome*, leaſt he ſhould be a King in *Rome*, to offend the Romanes. *The hiſtory of a Roman Pretor.*

The Romans therefore ſet vp his Image vpon that gate he went out of *Rome*, in memorie of his great loue towards *Rome*.

So did they vpon the gate the 300 *Fabij* went out of *Rome*, to end the quarrell betweene the Romans and the Vians: Then in *Rome* they rewarded good Captaines for their ſeruice; and now in *Rome* they reward Murtherers and Tirants that can inuent miſchiefe.

The three Romane Embaſſadors.

When Kings and Kindomes reuolted, their policies were practiſed; then three Romane Embaſſadors were ſent from Rome to *Bythinia*; the one of them had a wound in his head: The ſecond had a ſtitch in his heart: The third had the gowt, or a ſore legge. Of theſe three Embaſſadors was *Cato* wont to ieſt, ſaying, Behold the Romane Embaſſadors without a head, without a heart, and without a legge.

Plut. in Catone.

Such Embaſſadors haue been often ſent into *England*; ſome with ſuch wounds in their heads, that their heads will not be healed without alteration of States, and tranſlation of Kingdomes; ſome with ſuch a ſtitch in their hearts, that can take no reſt before they haue gotten *Spoliam opimam Patriæ*, the ouerthrow of their Countrey; and ſome with ſore legges, that cannot trauaile beyond the Seas, but ſtay at home as ſtandards and hoſpitals for ſuch gueſts that come I know not whence.

Many Labyrinths in England.

I much doubt, that there bee too many with ſuch ſore legges in Great *Britaine*, that lurke in Labyrinths made for ſuch Embaſſadors; ſome as Tutors in the Vniuerſities; ſome as Schoole maſters in Gentlemens houſes; ſome as Magiſtrates and Officers in commiſſion of peace; ſome matcht in Mariage with great Houſes, and too many backt and countenanced,

ced, lye hidden in ſuch ſecret Labyrinths, that the Sunne cannot ſee them, but the Sonne of God ſeeth them, though they be kept as ſecret as the Bookes of the *Sibiles* in Rome, or verſes of the *Driades* among the old *Gauls*,

Poſſidonius the Philoſopher, called *Marcellus* the Sword of Rome, and *Fabius* the Target of Rome, the one to cut off the heads of Romane enemies with his ſword, the other to guard and defend *Rome* with his Target *Cunctando*. *Plut. in Marcello.*

I pray God there bee not ſuch a *Marcellus* or *Fabius*, to defend theſe Romane Rebels in *Britane*, who might liue and enioy the libertie of their country, if they were not like the Cappadocians, refuſing their liberty offered thē by the Romans, ſaying, *Se non poſſe ferre libertatem*; or like the Yonians, as *Critobelus* ſayd, *Frugi ſerui, ſed heri mali*, good Romane ſeruants to the Pope, but bad ſubiects in *England*. *Strab. li. 12*

Theſe cannot abide the breath of *Britane*, they would faine alter the name of the Iſle of *Britane*, either vnto the Iſle of Serpents, which is in *Arabia*, or to the Iſles of Satyres, which is in *Affrica*, Iſles of their owne names. *Diod. lib. 4. cap. 2.* *The Iſles of Satyres and Serpents.*

Sectio. 2.

The saying of Lu. Craſſus of Domit. Ænobarbus.

IN the time of *Lu: Craſſus* the Orator, there dwelt in *Rome* a cruell diſſembling Hypocrite, one *Dom:* ſurnamed *Ænobarbus*: Of him *Lu:* the Orator was woont to ſay, That it was no wonder for *Ænobarbus* to haue a brazen beard, ſince hee had an yron face, and a leaden heart.

Suet. in Nerone.

There bee many now in *Rome* and out of *Rome*, that are like *Ænobarbus* with brazen beards, yron faces, and leaden hearts: which if their bodies were opened, as the Athenians did *Aristomenes*, or as the *Meſſenians* did *Hermogenes*, their hearts ſhould bee found *piloſa & hiſpida*, hairie, and full of thornes.

Philoſt. in vita Antioch.

And of late wee found many ſuch brazen beards, ſuch yron faces, and ſuch leaden hearts in *Britane*, as feare not the briars and brambles of *Succoth*, nor the ſeruitude and bondage of *Ioſhua* to the Gibeonites, nor the lampes or the pitcher pots of *Gedeon* to the Madianites. But it muſt be *gladius Domini & Gedeonis noſtri*, the ſword of God, and our *Gedeon*, that muſt tame theſe Tygriſh Brutes, and not *Britanes*, whoſe hearts are in *Rome*, though their bodies be in *England*, and though they be not in *Rome*, yet *Rome* is in their hearts, for they are abſent from *Rome*, as the Iewes were from *Egipt*, *Corpore, non animo.* But when the ſunne ſhineth moſt cleere, then the Crabbe catcheth the Oyſter, they are met and are found.

Iud. 8.

Ioſh. 9.

Many are abſent from Rome, as the Iewes were from Ægipt.

Policrates bragged ſo long of his fortunate eſtate, and good ſucceſſe, that hee threw his Ring into the ſea

ſea to trie further his fortune: yet after his King was had againe, he was hanged in Mount *Mycalus* in *Perſia*, by *Oromites Darius* officer.

But *Amaſis* a King in *Egipt*, doubting much of his happineſſe and great fortune, wiſht that he might taſt of ſome calamitie, and ſay, *Per varias fortunæ vices*, and not alwayes to flouriſh in proſperitie. *Val. max. lib. 6. cap. 9.*

Cræſus iudged himſelfe the happieſt man vppon earth, vntill he was taken with his Kingdome by *Cyrus*, then hee thought what *Solon* ſayd of ſuch ſlipperie happineſſe in this world, *Quam vitrea eſt Fortuna.* *Cræſus forgot what Solon ſayd.*

Saint *Ambroſe* with ſome of his friends came vnto a lodging, where the Hoſt ſayd of his good fortune, and many bragged of their good fortune: ſome ſayd they knew not what calamity was: others knew not what aduerſitie was: and others knew not what ſickneſſe meant. Saint *Ambroſe* made haſt, and tooke his friends with him out of the houſe, and looking backe, ſaw the houſe ſwallowed vp and all them, into the earth. Therefore I made haſt to come out (ſaith Saint *Ambroſe*) from ſuch company: and from all ſuch braggers, let all good men beware. *Ad Marullum lib. 5. cap. 3.*

Milo Crotoniates thought his hand as ſtrong as an yron wedge, which *Milo* tooke out of a mightie clouen Oake, and put his hand in, where his hand was ſo claſped, that he could not take it out, vntill he was of wild beaſts deuoured. *Gel. lib. 15. cap. 16.* *Milo Crotoniates brag.*

Many put out their hands ſo boldly, that they looſe their heads for their hands: and many put their hands as *Ieroboam* did, who could not draw backe againe his hand. *3. Reg. 13.*

Proud

Nebuchad. nezar his bragge.

Proud *Nabuchadnezar* that ſayd, *Is not this great Babilon* which I haue buik with theſe hands? He ſupped as a beaſt among beaſts that night in the fields, and not as the great *Nabuchadnezar* King of *Babilon*.

Many ſuch beaſts there be, that rather will with the prodigall Sonne feed vpon huskes with ſwine (as all feeding is which is not fed with the word of God) than to ſeeke with the woman of *Canaan*, to be fedde with the crummes that fell from Chriſts table.

Ruth. 2. Moab.

Theſe had rather ſtay among the Moabites for their Watch-word, *Moab ad prædam*, than come with *Ruth* from *Moab* to *Iudah*, to gather gleaning of corne in the field of *Boaz* in *Iudah*.

Iere. 2. Chemarims Moloch his prieſts.

Theſe had rather ſerue *Moloch* with his prieſts *Chemarims*, and to drinke of their puddels, than of the cleere water at *Bethel*.

Theſe are they that fled for ſuccour to *Egipt*, to whome are reſerued at laſt, the ſword, famine, and peſtilence, and theſe will not be kept from *Rome*, no more than the *Iewes* from *Egipt*.

Ierem. 42. Ieremie could not perſwade Iſrael from Egipt.

For all the perſwaſion of *Ieremie*, he could not perſwade the children of *Iſrael* from *Egipt*, they would ſerue the Queene of Heauen in *Egipt*, and not the God of *Iſrael* in *Iudah*, and though they had one foot in *Iudah*, they had the other in Egipt.

Fulg. lib. 3.

Like *Rochardus* King of *Friſpland*, being by *Wolfranius* perſwaded to be baptized, hauing one foot in the Font, the other out, asked *Wolfranius* where went the moſt part of his predeceſſors that were not baptized? To Hell, ſayd *Wolfranius*. Then *Rochardus* drew his foot out of the Font, and ſayd, *rectius eſt plures, quàm pauciores ſequi.* This is the verie anſwere

ſwere of ſome papiſts, and the anchor of their Religion. This was our Fore-fathers Religion, I was brought vp in it, and I will not forſake it.

The Athenians ſent to *Delphos*, to know of *Apollo* what Religion was beſt, and it was anſwered by an Oracle, That the moſt ancient Religion was beſt. Againe being mooued what was the moſt ancient? it was anſwered, the beſt. The Athenians could haue no other anſwere by the Oracle, but the beſt religion was moſt ancient, and the moſt ancient, beſt; a moſt true ſaying, truely conceiued. *Heidfiel. ca. 2. de Dijs.* *The Athenians ſent Embaſſadors to Delphos.*

So *Ignatius* ſaith, *Mihi antiquitas Chriſtus, cui nolle obedire, exitium eſt.* Yet will they preferre *Boniface* the third, before Chriſt: and the Oracle of *Apollo* before the word of God. *Ignatius.*

So *Paul* found when hee came to *Athens*, reprehending their Idolatrie, their Images, their Idols, and their Altars dedicated *ignoto Deo*, he was called of the Philoſophers *Spermologos*, a new inuenter of ſtrange Gods; and yet *Paul* was ſuffered to ſpeake and to diſpute in *Athens*; but in *Rome* he was hanged for his ſpeeches againſt the Idols, and Images: for in *Rhodes* were three Thouſand, ſeuen Hundred; in *Athens* as many; in *Delphos* no fewer; but in *Rome* were ſo many, that they ſeemed *Tanquam lapidij populi.* *Acts.*

But of theſe *I*mages and *I*dols, how they were tended, ſerued, and worſhipped, and with ſuch ſlight taught by the prieſts to ſweat, to weepe, to reach their hands, to ſhake their heads, and giue Oracles by prieſts placed in the hollowneſſe of theſe *I*mages. Of this *Ioſephus* ſaith. *lib. 18. cap. 7. in Plut. in Coroliano.*

There is an Epigram of *Beza* of ſome contention betweene a Painter and a Baker; the painter bragged that his hand could ſet in liuely colors, the Heauens, the Earth, Angels, Gods, and Men. The Baker ſayd, He could make loaues of bread aſſoone as the prieſt touch thē, they are become Gods, whom heauens, earth, men, and Angels muſt worſhip. Thou makeſt Gods for the bellies, ſaid the painter. And thou makeſt gods for the eyes, ſayd the Baker; A prieſt was called for a Iudge, and the prieſt was angry both with the painter & the Baker, to publiſh ſo ſacred a ſecret, and ſaid, *pict or pingat, piſt or pinſat, paſtor tuſſit eſſe deos.* Let the painter paint, and the Baker bake; the prieſt maketh gods: For as Rome then was full of Idols and Images made of ſtones, wood, marble, and iuorie: ſo Rome now is full of gods, if it bee true that themſelues ſay, *Qui creauit me, dedit mihi creare ſe.*

Againe with the like blaſphemie in another place, *Qui creauit me ſine me, creatur mediante me.*

Gabr. biel. ſuper Cant. lect. 4.

Satyr: 15.

The Egiptians, *Quibus in hortis ſuis naſcebant y numina*, which bragge that they haue gods borne and brought forth in their gardens and Orchards, as *Iuuenal* ſayth, were not ſo madde, nor ſo blaſphemous

Eraſ. in Morus.

The Diuell meeting with Saint *Bernard*, told him that he could ſhew him 7 verſes in the pſalmes, *Quos qui recitauerit*, hee could not but be ſaued. *Bernard* would know of the Diuell what were the verſes. The Diuell denied that. Thou art a lyer, ſayd *Bernard*, *I* read ouer the pſalmes dayly, and if thy verſes be there, *I* read them alſo. The Diuell (after two denials ſaid) that they were the 7 pſalmes.

The Deuils ſpeech with S. Bernard.

So

So say the papists; if you say dayly fiue *Pater nosters*, and fiftie *Aue Maria*, with the repeating of the Creede three times, which they call *Psalterium Mariæ*, you may doe what you list all that day after; but it must be in Latine to the Virgine *Marie, roga patrem, iube natum, iure matris impera*

Superstitious Papists.

For as the Grecians call all Nations barbarous, but such as could speake Greeke.

So did the Romanes call also barbarous all but those that could speake Latine, for at their first sayling to the African warres, they called the Spaniards, the Carthagenians, and the Africans barbarous, for that they knew not the Latine tongue.

And so in the time of *Cicero* they called the Gaules (their next neighbors) barbarous, bicause they could not speake Latine.

Cic. ad Q. fratrem.

The like reason haue the papists, that all Religion is barbarous that is not sayd in the Latine tongue.

The Hebrewes thought both Greekes and Latines to bee barbarous, and that they ought not to speake nor to write *illam sanctam, & sacram linguam*, That holy and sacred tongue; For, they sayd, That God himselfe, the patriarkes, the prophets, and the Apostles, onely spake this tongue.

The Greekes brags also, that *Iupiter* spake first the Greeke tongue at *Athens*.

The Latines bragge, that the Muses gaue such sweet grace to their tongue, that all the world seeke to learne the Latine tongue.

The brags of the Romanes.

With such superstitious people, the Diuell is most busie, and meeting with a deuout Eremite, asked him three questions; The first was, what should be

In vitis patrum.

the ſtrangeſt thing that God made in a little frame? the Eremite anſwered, A mans Face.

Three queſtions of the Diuell.

The ſecond queſtion, Where was the Earth higher than all the Heauens? He and anſwered, Where Chriſts bodie borne of the Virgine *Marie*, was adored of Angels and Archangels.

The third queſtion, What ſpace was betweene Heauen and Earth? Thou knoweſt that beſt, (ſayd the Hermite) which waſt from Heauen, throwne downe to the earth. Their Bookes are full of theſe Riddles.

Chryſippus Oracles.

Chriſippus that wrote a whole volume of Oracles, ſome falſe, ſome obſcure, and ſome verie doubtfull, *Vt interpretes egeat interprete*, ſaith *Cicero*; yet in reſpect of the Popes Legends, and Romane Calender concerning Images, Saints, and Deuils.

Lib. 2. de Diuinat.

Dicearchus an ancient Philoſopher, that gathered all the calamities, the ſlaughter, of plagues of warres, of ſhipwracke, of famine, and eſpecially of the cruelties of the Spaniards, who ſlew in *India* 20 hundred myriades of people, yet not equall to the Popes cruelty, if you account their burning and killing, and the ſecond death to goe to purgatorie.

Lipſ. de conſt. lib. 2. cap. 22.

The anſwere of an Hermite to a Philoſopher.

Antonius an Hermite in *Egipt*, was asked of a Philoſopher, How he praied without Bookes? The heauens aboue (ſaide the Hermite) the Sunne, the Moone, and the Starres are opened Bookes vnto me, there I ſee, and there I read the wonderfull workes of God, *Opera manuum eius annunciant firmamentum.*

So *Clemens Alexandrinus* ſayd, that the vniuerſall world is a Booke of three leaues, the Heauens, the Earth, and the Seas. In theſe three leaues are ſo many

ny letters as there be creatures. Of theſe you ſhall read *Pſal. 19. Quam admirabilis dominus in operibus ſuis.*

For Saint *Bernard* was wont to ſay to his familiar friends that whatſoeuer he read in the Scripture; he found the fruits thereof, *Meditando & orando in agris & in ſiluis. Bernard* vſed no other Schoole, no conference with any man, *niſi quercos & fagas.* *Bernard his ſtudie.*

But ſuch Rebels eſteeme not *cæleſtia numina*, but *terreſtria nomina*, they way not for prayers.

Theſe Fellowes truſt not to prayers, but to their prey, much reſembling the nature of Vultures; of which *Ariſtole* ſayth, That their neſts cannot bee found, yet are they ſeene flying together, following the armie two or three dayes, watching for their prey before any armie fight, or any ſlaughter made. *Ariſt ca. 5 de animal.*

So theſe Rebels accompanie together like as theſe Vultures doe, *præſagire eadem*, and watch for their prey. They cannot tell how to pleaſe the Pope better, than to doe their beſt by fier, by ſword to burne, to kill, and yet like *Pharoes* leane Kine, after they had eaten the other 7 fat Kine, they were neuer the fatter, ſtill hungrie for more.

Sectio. 3.

Demetrius, King *Antigonus* Sonne, knew not how to certifie King *Mythridates* of his fathers furie towards him, but wrote with the point of his ſpeare in letters vppon ſands, where the King ſhould come, *fuge Mythridates.* *Plut. in Demetr.*

Theſe alſo write vnto their friends, like *Demetrius* on ſands; like *Pythagoras* on glaſſes: like *Damaratus* in wood, and all kind of *Eſthiop* writings, which the Greekes call *Topæon*, but all with bloody pennes like *Draco*, as *Demades* ſaid.

Plat. in præfat. ad Dionyſium. *Plato* would not inſtruct *Dioniſius* the Tyrant to write ſuch letters, *vt poſſint legi, ſed non intelligi.* As their Scholemaſters can furniſh their Schollers, they can write, read, and vnderſtand all kind of *Hieroglicall* letters, all kind of writings, though they bee as ſhort as *Scitalæ laconicæ.*

Balthazer. But *Balthazer* with all his *Caldean* Philoſophers

Daniel 5. could not read the hand writing on the wall, nor vnderſtand what was written, vntill *Daniel* told him.

Iohn 8. Neither would the Iewes ſtay, nor could ſtay to

Gel. lib. 27. cap 9. know what Chriſt wrote with his finger vpon the ground, for all the ſecret *Cabala.*

Cæſar writing to his vnder Captaines C. *Opium*, and B. *Cornelium, per notas*, by markes and notes, leſt his letters ſhould be vnderſtood by the Souldiers.

Torquin the proud was ſent vnto by his ſonne *Sextus*, to know what he ſhould doe to the *Gabians*. *Torquin* brought the meſſenger to a garden, and with his ſtaffe, *altiſſima papauerum capita decuſſit*, beat and ſtroke the higheſt tops of pepper trees.

Dumme ſtratagems. By this Dumme Stratageme the ſonne knew what the father meant, he beheaded the greateſt and chiefeſt men among the *Gabians.*

The like Stratagem taught *Thraſibulus* from *Athens* to *Periander* in *Corinth, in ſpicarum detruncatione*

Herodot. lib. 7. by cutting of the eares of corne before *Periander* ſeruant in a corne field, hee was inſtructed by this dumme

dumme ſhowe to cut off the heads of diuers noble men in *Corinth*.

Theſe dumme ſhewes are much vſed, and theſe obſcure writings much practiſed, which among them are called *muta eloquentia*, and thus they muſe on malice, and glory of miſchiefe in their hearts.

Like the brethren of *Polycrita* being aduertiſed by their ſiſter, that the Emperour *Diegnitus* her husband did much abuſe her, watched the Emperour at a great feaſt, and came with ſome company of armed men: ſlue the Emperour and many of his men, and brought their ſiſter with them, and died for ioy of their victorie at home, that they had killed the Emperor, and brought their ſiſter to Naxus againe.

This is the very triumphs of the Papiſts, to kill Emperours, Kings, Princes and Magiſtrates, to pleaſe the Pope, and to be Canonized Saints for the ſame: and to be crowned with *Caligulas* crownes, which he appointed for his ſoldiers, but fitter for the Pope, being the ſucceſſor of *Caligula* and *Heliogabulus*, and not of *Peter*, as they ſay: for they ware *ſolares, ſyderales, & lunares coronas*, crownes made like the Sunne, like the Moone, and like the ſtarres: fit crownes for ſuch ſeditious ſouldiers and treacherous Prieſts, that are conſtellated in heauen for their treachery. *The Triumphs of the wicked.*

They vſed in *Rome* in the time of *Iulian* and *Valens*, both Emperours, to make lawes and decrees, that Moncks, prieſts, Friers, and Religious perſons, ſhould be *aſcripti milites* ſouldiers ellected, which called the holy band, *ſacram cohortem* as the *Perſians* called their *Mellophori*, and the *Egyptians* their *Caliſiries*, ſacred ſouldiers. *Monkes, Friers, and Prieſtes made at Rome ſouldiers. Diacon lib. 12. Hiſt.*

Now

Now theſe Monks and Friers are called in theſe dayes Ieſuits and Seminaries, tygriſh and cruell ſouldiers, and no maruaile, hauing ſuch terrible beaſtes caried before them; as in their enſignes, Dragons, Wolues, Beares, Mynotaurs, and ſuch as were the auncient banners of the Romanes.

The Romane enſignes.

They were called *draconarij milites*, at what time *Valens* road in great pompe to *Rome*, hauing in euery Romane Legion ten Dragons caried before them in their enſignes.

Vigil. lib. 2. cap. 13.

Others ſouldiers were called *minotauri milites*, which was halfe a man, and halfe a beaſt; the ſouldiers of this monſter, were called *ſemi virique boues, ſemi boueſque viri:* it ſquares well with the names of Ieſuits and Seminaries, halfe Prieſts, halfe Laimen.

For as Egyptians had their bull called *Apis*, their Crocodils, their Serpents caried before them in their battell, which they worſhipped as their gods.

Diodor. lib. 2.

So the Iacobits, and the Iamnites had their gods in their boſomes, when they went to any battel, & ſo found in their boſomes when they were dead and ſlaine in the field and the Iewes imagined they were ſlaine therefore.

Macab. lib. 2. cap. 12.

It is to bee doubted, that the Papiſts haue their Crucifixe, their Croſſes, their *agnus Dei* in any foule fact, or in any treacherous actions they take in hand, imitating Infidels and Pagans, as *Silla* who had the picture of *Apollo*, as *Scipio* had the picture of *Iupiter* to animate their ſouldiers to any hard enterpriſe.

Theſe therefore are not well to be truſted, leſt they deceiue vs, as the people called *Iapyges* in the borders

Iapyges ſtratagem.

ders of *Italie*, who vnder colour of yeelding certaine Townes and Villages, and some number of souldiers in pleadges of their submission to *Publ: Licinius* the Romane *Proconsul*: these souldiers were placed in the rereward of the armie, hauing agreed, that when these people came to submit themselues on both sides the armie; and also they of the rereward fell suddenly vpon the Romanes, that many were slaine, and the Generall hardly escaped.

These Ismalites are backt with *Rome* on the one side, with *Spaine* on the other side: I trust they bee not backt in *Britane*, for we wish them as the *Grecians* wished to the *Persians*, to be out of *Greece*; or as the *Romanes* wished to the *Affricans*, to be out of *Italie*: and so we wish them to bee in *Rome*, or in *Spaine*, if they cannot be quiet in Great *Britane*. *Ismalits.*

King *Philip* of Macedon the last, doubting that his souldiers durst not abide the great hoasts of the Scithians, appointed certaine horsemen to backe the timorous Macedonians, and commanded them not to let one liue that would flee from their company.

But the *Britanes* being better backt than King *Philips* armie were, and stronger wald than the Macedonians, as *Iosephus* saith, yea, then either Carthage or Africa, *& murus maior quo septi Britanni*, yet wee may not trust neither Friers, nor Monkes which are now called Iesuits and Seminaries, the onely cause of all sedition and quarrels. *Britanes better backt than the Macedonians.*

And therefore was *Heraclitus* requested by some of his friends to make some speech in the pulpit, to perswade loue, friendship, concord and amitie among the people, being at variance by some seditious *Heraclitus sermon.*

ous persons that loue discord.

Heraclitus knowing the cause of this discord and varience, went vp to the pulpit, and called for a cup of cold water, and a handfull of flowre or meale, and mingled it together, and dranke it, and came down without further speech.

Plut. de garul.

Some of his friends said that his sermon was very short, & said it was a dum sermon, yea said *Heraclitus*, short speeches and dum shewes perswade most, if men vnderstand it; *omnes seditiones ex luxu nasci*, vnderstand that the water & the mingled meale, that I drank in the pulpit, are as much as the words I spake, that all seditions grow of too much wealth and of abundance.

There was an old man in Greece, called *Cleanthes*, which alwaies brauled and chid with himselfe; his neighbor *Theodectes* asked *Cleanthes* with whō he so brauld & chid awaies? with an old friend of mine said *Cleanthes*, which hath a white beard and a graye head.

These gray heads & white beards, which we haue in great *Britane*, might find their owne faults, as well as *Cleanthes* did; if they were as carefull of their heads, as *Philetas* was of his feet, or *Cinesias* was of his back.

Lib. 6. ca. 33.

Rhodiginus writes that one *Philetas* of Coos, was so light and so little of bodie, that they put lead vnder the soles of his shooes, lest any great wind should haue blowne him from the earth.

Heidfield de mons. hominibus.

And of another that was so long and so slender named *Cinesias*, that he was bound with strong barkes of Oakes about his backe to keep his bodie streight, lest he should bend and breake his backe.

I wish

I wish that our Countreymen had either *Philetas* lead vnder their shooes to stay in *England*, or *Cinesias* corke vnder their backs, to hold vpright their backs in *England*, for all men see that they goe not about to find out their faults, or to chide with themselues: with *Cleanthes* for their fault. Neither wil they heare the speech of *Augustus*, *audite me senem, iuuenes.*

But they are euer laughing for their own wits & wildome, with *Democritus* in finding out their own destruction, and euer weeping with *Heraclitus* for their folly when they bring these to destruction. *Plin. lib. 2. cap. 10.*

Archimedes after long studie, if he had found in any hard or difficult conclusion to satisfie his mind, he would for very ioy, cry out in Greeke, εὕρηκα, εὕρηκα, I found, I found.

Many doe studie how to find meanes, not as *Archimedes* to inuent Engines to feare the Romanes from *Syracusa* the citie where he dwelt, but like *Dinocrates*, who mused how hee might bring mount *Atho* to the forme and figure of a man, to please their great *Alexander*. *Archimedes much feared of the Romanes.* *Dinocrates.*

Some such there be that studie how to bring great mountaines and hie hilles, as low as mould hilles, but they so worke vnder ground, that the ground falles vpon them.

It is written, that *Thom. Aquinas* was at dinner at *Paris* with *Philip* the Frence king, musing long with silence, suddenly he so stroke the Table with his hand, and said, *ego vici, ego vici*: the king asked him what he ment, *Aquinas* answered and said, an argument to ouerthrow the Maniches. *Aquinas.*

I would they should be so occupied to ouerthrow

hereſies & hereticks, but their heads are fraughted with greater things to ouerthrow Kings and kingdomes.

Hiedfield de Gryphis Gram. cap. 26. This *Aquinas* being a young boy in ſchoole, was called of his ſchoole fellowes, *bos mutus*, ye ſayd his ſchoolemaſter when this dumbe oxe begins to lowe *totum orbem ſuo boatu replebit*.

Such diueliſh ſcholemaſters haue bin, and (I doubt) are in great *Britan*, that brought vp many ſuch dumb oxen as *Aquinas* was, to bring vp their children not for their countrey.

Appion. Phalſcus. Such a ſchoolemaſters was *Apion* in Alexandria, that moued tedition among the Greekes, and the Iewes And in *Phalſcus* another ſchoolemaſter that brought all the noble mens children being his ſchollers, to *Camillus* the Romane Conſul, that then beſieged *Phaleſcus*.

And ſuch ſchoolemaſters had we (I pray God wee haue not) that bring vp their ſchollers for *Rome*, for *Spayne*, and not for great *Britane*: in caues and conieholes, as conicatchers, not onely vnder ground, but on the ground.

Diodor lib. 17. bibliotheca. Olaus mag. hiſt Septentria. It was an exerciſe in *Rome* among the ſword plaiers, called *exercitium laqueatorũ*, and after much vſed in war in Finelan, and in many places of the North: theſe ſouldiers were called *laquearij milites*, becauſe they vſed ſtratagems with ropes & halters, in throwing them vp to the wals and forts of the enemies.

Such ſouldiers were the *Spaniards*, with their halters and ropes, marching towards *England*, to hang vs in *England* our owne natiue countrey: ſuch were the *Maſſacres* of *Paris*, that ſlue and kild the chiefeſt

chiefe men of *Fraunce*, and ſuch ſouldiers doe daily come from Rome to Great *Britane*, to practiſe this exerciſe. And theſe be the ſouldiers of Pope *Leo* the 10, which had euer this wicked verſe in his mouth, *Flectere ſi nequeo ſuperos Acheronta mouebo.*

There be other Souldiers, called *Retiarij milites*, exerciſing and practiſing feats of Armes, with nets named fitter for prieſts and preachers, than for Traitors and Rebels, which will not lay their nets for ſmall fiſhing, but for Kings and Kingdomes. *Three kinds of Captaines ouer the Ieſuites, and Seminaries.*

Yet there is the third of Souldiers, called *Cuniculary milites*, theſe Soldiers are moſt dangerous, which keepes their Dens and Caues vnder ground, where they haue as many Labyrinths, windings, and turnings, with ſo many ſubtill and crooked walkes, as the Riuer *Maander* hath, which both for the crooked wayes, and for their winding and turning about *Britane*, they may be well called *Maandri.* *Maandri.*

Theſe three kindes of Captaines haue their meeting places, though they be diſperſed and ſcattered; others found, taken, and executed: yet they haue their places prouided for them that eſcape, to conſult againe of further treaſon. *Places for meeting of Traytors.*

It was a policie of the Roman *Sertorius* in *Spaine*, when hee ſaw his Armie compaſſed round about by the enemies, hee counſelled his ſouldiers to flye, and their flight to ſcatter and diſperſe: and from the other, to auoide the ſword of *Q. Metellus*, and his Armie, appointing to them a place where to meete againe, where *Sertorius* the Romane Captaine appointed. *Front. l. b. 2. cap. 13.*

So theſe Rebels diſperſe themſelues ouer all *England*,

land, hauing their meeting places and Synod of con-
Synode and consultation of Traitors. sultation to take breath, and to deliberate of their treason, and they that scape are sent for more Iesuits and Seminaries, to supply the rowmes of those that were executed.

Three stratagems of Iesuites. These Iesuites vse often times three kinds of stratagems, an Egiptian stratageme to pitch their combate nigh some marish ground, which they doe couer ouer with sea reedes, and in the middest of their fighting they flye, to drawe their enemies to these
Egiptian, bogges and marish ground, and there to fall vppon them.

Spanish, They also vse a Spanish stratageme, which *viriatus* the Spaniard vsed against the Romanes, much like to the same of the Egiptians, to faine to flye to quabbie places, bogs, and quicke-sands, they knowing how to escape vppon hard ground betweeene those bogges.

Romish. These Iesuits, these Seminaries vse too many Romish, Spanish, and Egiptian stratagems in their owne Countrey and natiue soyle, against their owne countrey men.

I thinke neither the Macedonians, nor the Greeks were so glad to see King *Xerxes* Palace on fire in *Persepolis*, as these Traytors would haue reioyced to haue seene such a bone-fier in Westminster Palace.

These bee right *Cuniculares milites*, that are instructed with all kinde of stratagemes by Spaniards, by Romanes, yea, and by Egiptians; these bee they that throw the keyes of *Peter* into *Tiber* with Pope *Iulian* the 2, these be soldiers of *Hyldebrandus*, which made himselfe Pope, and made *Rodolph* an Emperor.

Gaza

Gaza a great ſtronge Citie, which *Alexander* the Great long time beſieged, in the middeſt of his great toyle, a Conie ſtarted out of a hole, which aſſoone as the great *Alexander* ſawe, *Hæc vltima peſtis Gazæ*, theſe Conie holes ſhall ouerthrow the ſtrong Citie of *Gaza*, and ſo it came to paſſe. *Curtius. l. 4.* *The ſaying of the great Alexander.*

The like ruine fell to the Vients and Fidenates, whoſe Cities were ouerthrowne by ſuch Caues and Dens wrought vnder-ground by Conies. *Liui. lib. 4.*

But we haue ſuch Conies that workes, not onely vnder-ground, but alſo vpon the ground: May not we ſtoppe their holes as *Ioſhua* did the fiue Kings of the Amorites, which fled from Iſrael, and hid them in *Spelunca vrbis Maceda*. *Ioſh. 10.*

We muſt either ſo doe with *Ioſhua*, or as *Lucullus* the Romane Conſull did at the beſieging of *Temiſhira*, get Beares and wild beaſts, and hiues of Bees, and put them vnto their Dens to fright them, and to skirmiſh with them vnder the ground in the darke. *Apion de bello Mythridat.*

As the Lacedemonians did teach their yong Soldiers to fight in the darke, which was the practiſe of *Iugurth* with the Romanes, and the policie of *Pompei* with King *Mythridates* to fight in the night time. *To fight in the darke.*

Securitie is daungerous, and negligence amonge Captaines verie perilous. *Thraſybulus* forgetting to looke to his watch, was taken in his Tent and ſlaine: he that recouered *Athens*, and ſlew the 30 Tyrants a noble Captaine was ſlaine in careleſſe ſecuritie. *Securitie is dangerous.* *Amilius probus de vita Thraſibuli.*

Lu: Martius for the Romans in *Spaine*, and the 2 valiant *Scipioes*, after much god ſeruice for their Countrey, for the ſame fault were betrayed, taken, and ſlaine, as *Thraſybulus* was. *Liui. lib. 34.*

We are not ſo ſecure, but they are as reſolute; we are not ſo ſlacke, but they are as forward, and yet they ſeeme to be cowching and dormiants, *ſed non omnibus dormiunt*: and therefore King *Oſyris* had the likeneſſe of a mans eye in his Scepter, to looke and to watch *regia pericula*.

Front. lib. 2. cap. 8. *Camillus* perceiuing his Armie ſlacke, and not willing to goe forward, ſnatcht an enſigne into his hand, and ſayd, You ſoldiers that meane to follow *Camillus*, follow me, and withall hee ſpur'd his horſe into the middeſt of the *Volſcans*, and the *Latines* his enemies; his ſouldiers for verie ſhame followed, and fought deſperately, and ſo got the Victorie

M. Craſſus the Conſull. Our treacherous ſouldiers want no *Camillus* to lead them, to recouer their old religious flagges and banners, loſt here in Queene *Maries* time; the Romans were not more greedy to recouer their chiefe Enſigne the Eagle, loſt in *Parthia* by *M. Craſſus* the Conſull, than theſe are to winne their banners in great *Britane*.

Lu: Silla his ſayings to his ſouldiers. *Lu: Silla* finding his ſouldiers timorous, and feareſull to fight with *Archelaus* King *Mythridates* Generall, drew out his ſword, and ſayd as *Camillus* ſayd, You ſouldiers that meane to flye to *Rome*, tell them at *Rome*, that you left *Silla* your Generall fighting in the middeſt of the battell with the enemies in *Boetia*.

Treacherons papiſts. I doubt ſome treacherous papiſt, ſome Rebell will ſo ſay in *Rome*, as *Lu: Silla* ſayd in *Boetia*, that they left many ſuch *Sillaes*, and many like *Camillus* to reuenge the quarrell in *Britane*.

Theſe be *Sagittæ volantes in die*, Theſe be diueliſh arrowes, and in the Diuels hands: theſe be *Damones meridi-*

meridiani, the verie line ouer *Rome*, and the verie *Damon Meridianus*; which with their diueliſh deuiſe thought to make *Acheldama* of *England*, *Scotland*, and *Ireland*, and that with one ſhot. *Acheldama*

It ſeemed that euerie Traytor, euerie Rebell was led by a Legion of Diuels, and truely they had more Deuils to practiſe their laſt ſtratageme, than the Romanes had Souldiers to ouercome *Aſia*, *Europe*, and *Affrica*; and yet it was fiue hundred and fiftie yeeres before they could doe it. *Many Legions of Deuels.*

But their Arrowes were broken, though they were the Diuels Arrowes; their fire was quenched, though it was couered ouer with Iunipers aſhes, and their diueliſh ſtratageme found out, though it was inuented by Diuels, that wee may ſay, and pray with the Prophet, *In Chamo & fræno maxillas eorum conſtringit Deus.* *The aſhes of Iuniper.*

Pan: Æmilius a Romane Conſull found the ſnares of the Boians, by flying of multitude of birds in the *Etruſcan* warre, for thoſe fowles fledde in ſuch fright from a thicke wood, that the Conſull ſent ſcowt-watch, and found 10 Thouſand Boyans in watch for *Æmilius* and his Romane Armie. *Æmil. preuented the ſnares of the Boians.*

We ſhould finde greater birds in great *Britane*, if we ſhould ſend ſcowt-watch abrode, and yet I ſtand in doubt, that as *Ieſhua* ſent ſome of euerie Tribe to ſearch the Land of *Chanan*; at their returne, they would not open the fertilitie of the Land for feare of great men of higher ſtature, than the Iſraelites were, leſt they ſhould fight with thoſe mightie men, the brood of *Enachims*, ſaying, *Nuncij eor noſtrum terruerunt*, thoſe Iſraelites feared men more thã God, they *Num.* 13.

had rather returne to *Egipt*, than otherwise.

Cleonimus Dart.

They came from *Rome* to great *Britane*, as *Cleonimus* the Athenian with his ſouldiers, went to *Trucena* with a dart in his hand, which hee threw ouer the wals, which had written vpon his dart, that *Cleonimus* came to deliuer the Trocenians from *Craterus* their enemie: by this policie *Cleonimus* wan *Trocena* by ſedition of the ſouldiers.

Front lib 4 cap. 7.

Hanibals policie.

The like did *Hanniball* after he had gotten the great Victorie at *Thraſymenum*, wrote diuers Letters to ſundry Cities and Townes in *Italy*, ſaying that *Hanihall* came from *Carthage* to *Italy*, to deliuer *Italy* from the Romans.

Many vſe *Hanibals* ſpeach and letters, that come in one hand with pardons, indulgences, not onely promiſing on earth abſolution for their treacherie, and murther, but alſo to be canonized Saints in heauen, and in the other hand *Cleonimus* dart, yea, *Sauls* dart, to throw to King *Dauids* face: ſuch darts would theſe curſed Crew throwe to Kinges and Princes faces.

The Lawes of diuers Kingdomes in puniſhing Offendors.

Not what lawes ſhould bee ſought for theſe Rebels, but what puniſhment might bee inuented for theſe Traytors? *Antiochus* inuented torments to torture the Iewes that would not eate Swines fleſh. *Phalaris* had by perillous inuention, a brazen Bull to torment Offendors.

Among the Greekes it was lawfull for any man, to bring ſuch Offenders to *Delphos*, and there to offer them quicke in ſacrifice to *Apollo*.

Among the Romanes to bring ſuch to the Theators, and there to bee hewd and cut in peeces, *Per Gladiatores*,

Gladiatores, the Sword-players.

Among the Persians such should be quick buried, the *Massilians* had a naked Sword, and a great Vessell full of poyson hanged vp in publicke sight, to terrifie such Traytors.

Sectio. 4.

Hemistocles before compared himselfe to a Plantane tree, for that the Athenians vsed it for to shadow them, and to defend them in times of warres with the Persians; so in like sort said *Themistocles*, That Athenians vse him at their pleasure, sometime for their drinking Cup: and sometime for their Chamber pot, and so often vsed him off, and on, to cast him of at their pleasure, and to call him againe at their will, that *Themistocles* would sometime speake to the Athenians, *Illos non laudo homines qui eodem vase pro calice, & matula vruntur*; I like not those kinde of people that vseth one vessell, for to drinke out wine of it in the morning, and to make water in it at night. *Elian. li. 13 de var. hist.*

So vngratefull people were the Athenians, that they wayed for nothing, but for three Monsters of *Athens*, *Noctua populus & draco*, so full of flattery and dissimulation was *Athens*, that euerie one stood in doubt whome to trust.

Many vse such dissembling speaches and countenances in great *Britane*, like counterfeit Tragedians *Fab. lib. 1.*

at *Smyrna* with their falſe Solæciſmes, holding vp to heauen their bloodie hands, and looking downe to the earth with wicked malicious eyes, longing to ſee their tree at *Rome* bring forth ſuch fruits, as the wild Oliue tree did at *Megara*, a Citie of *Achaia* in *Greece*.

The wilde Oliue tree in Megara.

There was a Citie in the Market-place a wilde Oliue tree, on which the Captaines and the ſouldiers vſed to hange their armors a long ſeaſon, that in continuance of time this tree, by hanging on of theſe armors, bred of it ſelfe Armors, which was prophecied, that when this tree ſhould breed of it ſelfe Armors for ſouldiers, this Citie ſhould be deſtroyed: for this tree was *Arbor fatalis*.

Dan. 4.

There was a great Tree likewiſe in *Babilon*, which ſhadowed all beaſts of the field, and on whoſe boughes all the fowles of the ayre made their neaſts, and all the Kings of the earth hanged their Swords, their Targets, their Helmets, and all their Militarie Armors.

The rotten Tree of Rome.

But there was a rottē Tree a long time in *Rome*, *Religioſa arbor*, on which the Dominick Franciſcans, & *Benedicts* Friars hanged their *Capucium*, their weeds, and religious garments ſo long, that this Tree bred more Armors and armed men in *Rome*, and out of *Rome*, than the wilde Oliue did at *Megara*, or the mightie high Tree at *Babilon*.

But as the fatall Tree of *Megara* had an end: ſo the great Tree of *Babilon* was cut downe, and ſo the rotten Tree of *Rome* is as readie to fall downe, for vnder this Tree were more Traytors bredd, more Scyſmes, and hereſies brought vp, than were Souldiers at *Megara*: either beaſts or fowles in *Babilon*.

For

For these hold it a principle or a maxim of their laws, that it was as lawfull to burne a Protestant in *England*, as to kill a Tyrant in *Greece*, and the reward was a like, *Spolia opima Ioui*, a rich spoyle to their *Iupiter*.

It was counted great tyrannie in *Tamberlane* King of *Scythia*, to vse *Baizates* the great Turke (though as great a Tyrant as himselfe) being taken captiue, to carrie him in his tryumph from Countrey to Countrey in a Cage, and to feede him like a dogge vnder his table in that Cage. And it is greater tyrannie to feed Turkes, and *Tamberlanes* to cut our throats in *England*. *Tamberlane King of Scythia.*

Sapor King of *Persia*, after his great Victorie ouer the Romanes, and had taken the Roman Emperour *Valerianus*, he kept him as his Prisoner, & vsed him as a blocke on his knee for the King of *Persia* to mount on horse-backe, to the great disgrace of the Romans. These were tryumphs of Tyrants, and not of Kings. The King of great *Britane* may vse his enemies, as *Tamberlane* vsed the great Turke, or as *Sapor* vsed the Romanes. *Oros. lib. 7. cap. 22.*

I remember the tyrannie of *Sesostris*, whom the Ethiopians call the *Hercules* of Egipt, which was caried in a Coach (as *Melancthon* saith, *In curru ex auro lapidibusq; præciosis constructo*) by fower Kinges in a Charriot wrought with gold and precious stones. *Melan. li. 2. Chron.*

But one of these 4 Kings euer looked back vpon the wheele of the chariot, & *Sesostris* asked him, why he so oftē looked back; he said, I look vpon the wheele, how by course, the staues of the whele, are somtimes aboue, & sometimes belowe. Histories report, that he *Sesostris King of Egipt.*

dismissed those Kinges, and freed them from such bondage vpon these words.

Plut. in Pomp. Such was the fortune of *Tygranes* the great King of *Armenia*, though he had 4 Kings wayted on him at his Table, and ranne sometime as foot-man at his stirrope, yet was hee forced to throw his Diademe at *Pompeis* feet. Thus *Fortuna ambigua vagatur axe.*

Tygranes king of Armenia.

Ind. 1. But the Bishop of *Rome* which had more Kings and Kingdomes vnder his obeysance, vseth much more tyrannie, than *Tamberlane* of *Scythia*, or *Sapor* of *Persia*; Yea greater tyrannie than *Adonibezek*, who had 70 Kings feeding like dogs vnder his table, without eithertoes to their feet, or fingers to their hands; but he had *legem Talionis.*

Adonibezek.

Ind. 2. This man of *Rome* commaundeth his Embassadors, as *Nabuchadnezar* commaunded *Holofernes*, *Ne parcat oculus tuus vllireguo*, to make *Acheldama* of *England* and great *Britane.*

Asshuerus.

Est. 3. This is that *Asshuerus*, that willed proude *Haman*, *De populo age quod placet*, Doe what thou wilt with the Iewes.

The like condition is betweene the Pope, and his people, who sends his Heraulds abroade, *tanquam cursores*, with his Buls, and *Agnus Dei*, pardoning and absoluing all murtherers that will destroy all Kinges and Kingdomes, that are not of his Catholike Religion.

Massakers. This hath beene practised in *Fraunce* vpon their cheefe Peeres by the Massacres in *Paris*, and by a Friar in auricular confession of a King.

The practise of Papists. In *England* vpon the best learned men of *England*, and

and vpon our late gracious and renowned Queene, if their often practises (by many pretended) had not fayled them.

And now of late vpon our Soueraigne Lord and King, vpon our Queene, vpon our Prince, and vpon their children, the sacred and stayed anchor of three Kingdomes, and vpon these three Kingdoms it selfe, *At illos Deus è Cœlo subsannauit.*

Is this the Catholike fruit of their Catholike Religion? Is Treason and Murther the profession of Papists? We thanke God with *Paul*, that hath deliuered vs from the snares of Sathan, and from the practise of his fierie Souldiers, and from these Dreamers.

Caligula that Monster, wished but one necke vnto *Rome*, one Citie that hee might cut it off with one stroke. That proud *Haman* sought of king *Ashuerus*, but to destroy the remnat of one nation, & that vpon one day within a hundred and seuen and twentie Prouinces in *Persia*. *Caligula his wish.* *Hamans request.*

But these Serpents in one houre with one flame of fier, fully decreed to destroy *England*, *Scotland*, and *Ireland*, three flourishing Kingdomes. *Quis non meminisse horret?* Who laments not to thinke, much more to haue seene the terror of that day? The inuenter thereof could not be but a Diuell, and not one Diuell, vnlesse it bee that Diuell which Christ commaunded *exire hominem*, whose name was *Legio*, a Legion of Diuels. Such a Diuell might draw many Diuels after him. Such a treacherous *Catelin* had more with him to destroy *Rome*, rather then 300 faithfull Fabians to defend it. *Catelin.*

Who

Who seeth not the monstrous intentions of these Traytors, after long lurking in many secret Labyrinths of *Britane*, where so longe they were hidden, vntill they had decreed to bring their last Pageant of ostentation, not only with their great *Colossus* from *Rome* to *England*, and there to rest; but also with their huge *Pyramides* from *Egipt*, to bee buried in *England*, and to make a *Chaos* of Great *Britane*, sometime called *Insula fortiū*, and to christen it againe after their own name *Insula Serpentum*, the Isle of Serpents, which is an Isle in *Arabia*, where such Serpents breed, that are of 120 cubites long? And yet now in *Britane* (my heart bleedeth to speake of them) wee finde longer Serpents, that their bodies bee in *Britane*, and their heads at *Rome*, I will not say their heart and hands at *Spaine*.

The Roman Colossus.

Insula Ophiadum.

Diod. lib. 4.

These are worse than the Athenians, that had certaine Priests named *Mantes*, which caried Firebrands in their handes, and went before the Magistrates of *Athens*, and threw about their Firebrands in signe of battell between the cities of *Greece*. These are worse then the priests of *Rome* called *Faciales*, that went before the Consulls with bloudy darts in their hands, which they threwe towardes the Confines of their neighbours, to pronounce warre.

Priests of Athens.

Alex. ab Alex. li. 5 ca. 7.

And these our late Iesuits and Seminaries as Embassadors came from *Rome* with Firebrands, and bloodie darts, not in their hands, but in their harts, to destroy their Countrey and Countrey-men, and glad when they finde meanes by any policie to practise mischiefe.

The Priests of Rome.

But these hellish *Harpeis*, these cruell Crocodiles worse

worse than *Pharah*, that sayd, *Quis est Dominus?* and worse than the Athiests, that say in their hearts, there is no God. Such double faced *Ianus* children, such two-fronted *Cecrops* broode, say with the foole, *Non est Deus*: who can onely deliuer vs from these that are double-hearted, double tongues, double faced?

Such, the law of God punished, so that fire from heauen deuoured them, & the earth gaped and swallowed them vp aliue. *The lawes of God.*

Such, the lawes of men amonge all Nations haue punished; as in *Athens* by *Solon*; in *Sparta* by *Lycurgus*; and in *Rome* by so many lawes that tortures, and torments were inuented to punish these *tanquam sacrileges in patrios lares, focos, & deos penates.* *Laws for Traytors.* *Diod. lib. 2.*

The Egiptians with long sharpe needles, *per singula patricidæ membra*, torment such Offenders; the Grecians threwe such headlong downe from high rockes: the Macedonians stoned them to death. *The lawes in Egipt.* *The lawes of Greece and of the Macedonians.*

The Romanes drewe them in peeces, either between fower horses, or 4 boughes of a tree: and yet sayd *Cicero*, *Qua nex tanta, tanto sceleri inueniri potuit.* *The Lawes of the Romans.*

And should not these false and forsworne Gibeonites be punished with seruitude, and bondage, and be reiected from the house of *Iudah*, as *Iesbua* vsed them? And should not these dissembling *Giliadites*, which could not pronounce *Scibboleth*, bee vsed as *Iepthe* vsed the *Ephraimites* at the riuer *Iordan*. *Gibeonites.* *Iud. 11.* *Ephramites.*

The Tyrant *Antiochus* gaue them time by tormenting the seuen brethren, either to eate Swines flesh, or to die. *2. Mach. 7.*

The tyrant *Phaleris* in like manner torturing them with his frying-panne, and with *Perillus* his brazen *Punishment inuented by Tyrants.*

Bull, were not in such a rage, in such a furie, and that against the rule of reason, so long.

I neuer remember of the like, that in a whole yere and a halfe, they could not call vpon God, and repent of this their determined tyrannie, worse than *Esau*, who would haue repented, and sought it with teares, but yet could not: worse than *Pharoh*, for hee desired *Moses* to pray to his God for him. But these refuse all mens praiers, but such as be Catholikes like themselues.

Esau.

Exod. 9. Pharoh.

Cain felt his conscience so to afflict him, that hee thought that euerie man that mette him, would haue killed him, and faine would die, but could not. But these without feeling of any conscience, are worse than *Cain*, neither fearing God nor man, worse than *Esau*, for they seeke not to repent with teares; and worse than *Pharoh* (as I sayd before) who sought *Moses* to pray for him.

Gen. 4.

The Sunne stood ouer Gibeon.

Ioſh. 10.

These (I say) stood to their first longe pretended tyrannie to the very day, most vnhappy for them, and most happie for vs. *Dies quem fecit Dominus. Dies solus supra Gabaon*, the day of *Ieshua* when the Sunne stood ouer *Gibaon*. And *Dies Lunæ*, when the Moone stood ouer *Aialon*. And *Dies Martis*, not onely in *Scotland*, but also in *England*; which day we should celebrate and solemnize with eternall memorie.

Dayes to be remembred in England, and Scotland.

So did *Moses* set downe the dayes which God commaunded to bee solemnized in memorie of the victories and tryumphes which he had against *Pharoh*, called *Parascena* for the which both *Ezechias* and *Iosias* proclaimed this feast throughout all Israel from *Dan* to *Berseba*, with others, two feasts which were

2. Chro. 29.

yeerely

yeerely kept and ſolemnized at *Hieruſalem* in memorie of victories.

So *Ioſhua* remembred his victories ouer 31 Kings with thankſgiuing to the Lord. So *Machabeus* in memorie of his victories of that blaſphemous *Nicanor Antiochus*. Generall, and made that day to be ſolemnized. 2 *Chro.* 35

2. *Mach.* 15. *Feaſts ought to be kept.*

So *Mardocheus* kept the feaſt called *Phurim*, in memorie of the victorie, which the Iewes had againſt the Perſians, in all the Cities of *Perſia*. *Heſt.* 9.

Theſe are the feaſts of thankeſgiuing vnto God, and not like ſuch drunken feaſts as the Athenians did make in the Moneth of Nouember to honour *Bacchus*; neither ſuch feaſts as the Thracians had, worſe than the Athenians, to honor *Dionyſius*; neither ſuch Feaſts as the Egiptians (worſe than the Thracians) made to the Image of *Priapus*.

A Feaſt to Bacchus in Athens.

A Feaſt to Priapus.

In ſuch a drunken Feaſt to *Baall*, *Balthazar* King of *Babilon* loſt his Kingdome. In ſuch a Feaſt to *Dagon*, the houſe fell vpon the 5 Princes of the Philiſtins; and in ſuch was *Benhadad* a drunken King of *Syria* ſlaine with 32 Kings in his drunken Pauillion.

Dan. 5. *What fell to ſuch drunken Feaſts, to Baall and to Dagon.*

Of ſuch drunken Feaſts the Prophet ſaith, *That both Prieſts and Prophets were drunken with wine, and that they fayled in Prophecie, and ſtumbled in Iudgment.* Therfore we muſt ſeaſon and temperate our feaſts (as *Elizeus* did the water of *Iericho*, by caſting ſalt into it.

In *Rome* and in *Italy* (as *Varro* ſayth) they farre exceeded the Athenians, the Thracians and Egiptians in ſuch filthy Feaſts, vntill by the Senators theſe kinds of Feaſts were baniſhed from *Rome* and *Italy*, *Per Senatus conſultum*.

Sectio. 5.

Val. max. lib. 2. cap. 3.

THE *Lampſenians* vnderſtanding that *Alexander* the great, had fully determined to deſtroy the Citie of *Lampſacus*, they ſent *Anaximenes* the Philoſopher Schoolemaſter ſomtime to *Alexander* to intreat for peace. No ſayd *Alexander*, I haue vowed, that whatſoeuer thou ſekeſt at my hand, I wil denie it thee. Deſtroy then *Lampſachus*, ſaid *Anaximenes*, His requeſt being denyed, *Lampſachus* was ſaued.

Anaximenes the Philoſopher to Alexander.

This Embaſſage was better performed to *Alexander* by *Anaximenes*, then the Embaſſage of *Æſchines* to King *Philip*.

Plut. in Demoſthene.

This Orator being ſent from *Athens* to King *Philip* of *Macedon*, at his returne to *Athens*, hee much cõmended *Philip* for his beautie, for his eloquence, and for much bearing of drinke.

Demoſthenes tooke vp *Æſchines*, and ſayd, That he made a woman of King *Philip* for his beautie, a babling Sophiſter for his eloquence, and a Spunge for his drinking: you ſhould haue done as *Demades* did, being then as his priſoner, with diuers other citizens of *Athens*, ſeeing *Philip* crowned with garlands in his robes, and too much reioyſing in his drinke of his victories ouer his Captaines and priſoners of *Greece*, *Demades* boldly ſayd,

King Philip reprehended of Demades for his drunkeneſſe.

Art not thou King *Philip* aſhamed whome *Greece* made their Generall, like *Agamẽnon* thou to make thy ſelfe like bibbing *Therſites*? with ſuch taunts as *Demades* made *Philip* to caſt off his crowns, his garlands,

and

and his roabes, and for verie ſhame to diſmiſſe the poore Greekes his priſoners, with *Demades* to go free to *Athens*, and other Cities of *Greece*.

The like is read of *Polemon* a gallant Gentleman of *Athens*, but being drunke, ruſhed in his drunkenes into *Anaxagoras* ſchoole at lector time: he perceiuing that *Polemon* was beaſtly & ſhameles drunken, *Anaxagoras* altered his daies Lector to ſpeake of drunkenneſſe, in ſuch ſort, that *Anaxagoras* made *Polemon* as ſhamefaſt of his drũkenes, as *Demades* did king *Philip*, both made to caſt off their Crownes, their Garlands, and their Robes, and to be aſhamed of themſelues. *Polemõ reduced from his drunkenneſſe by Anaxagoras.*

Yet *M. Antonius* made a Booke to defend drunkenneſſe, being reprehended therof by *Cicero*, which was the onely cauſe of *Ciceroes* baniſhment, and afterward of his death: another Glutton named *Apicius* wrote a whole volume De *gulæ irritamentis*. *Plin. lib. 14 M. Anton. hatred to Cicero.*

And for the like ſpeech *Cicero* vſed, was *Hermodorus* baniſhed from the Sybarites: with whome the law was, that *nemo apud nos frugi ſit*; they baniſhed all kind of Artificers, becauſe they ſhould not trouble them with knocking, hãmering, carting, or any noiſe to diſquiet their drinking: and withal the Sybarites made a law, that no Cock ſhuld be in their Citie to wake thẽ from their ſleep. Theſe were the Epicures, of whom the Prophet ſaith, *Edamus, bibamus, cras moriamur*. *Cic. Tuſc. lib 5. The lawe of the Sybarites.*

Of this companie was *Philoxenus* and *Melanthus*, the one wiſhed a Cranes neck, the other a ſwans neck, and either of theſe two wiſhed to haue *tricubitale guttur*, a throat of 3 cubites long, to haue more pleaſure in their long ſwallowing of their meat and drinke, and yet ſee and obſerue the difference. *Gel. lib. cap. 2.*

The great *Alexander*, when *Ada* Queene of *Caria* had ſent him a daintie diſh of meat, thought ſhee ſhould be commended for her cookery, and pleaſant ſawce; one ſayd to her, Euerie ſouldier that *Alexander* hath, is a better Cooke, and maketh ſweeter ſawce, than the Queene of *Caria* can make. *Plut. in Ceſare.*

The like *Darius* ſayd, the great King of *Perſia*, that he neuer dranke better wine in *Perſus*, than that water which was brought to him by a ſouldier in his Helmet. *Cic. lib. 5. Tuſc.*

So *Ptolomey* the firſt *King* of that name in *Egipt*, confeſſed that he did neuer eat better bread in *Egipt*, than that which a ſhepheard gaue the King out of his ſcrip. *Ptolomey.*

See the difference betweene three baſe Epicures, and three of the moſt mightie *Kinges* vppon the earth. *Cic. Tuſc.*

I know not which to preferre, *Philip* of *Macedon* for his ambition, or *Xerxes* for his luſt and pleaſure: *King Xerxes* appointed penſions, and great rewards for them that were named *noua voluptatis repertores*, that could inuent and find out new kinde of delights and pleaſures.

King Philip gaue much money to any man that would betray great Cities and Townes, and would after giue thoſe Townes and Cities to thoſe that would betray Countreys and *Kingdomes*.

Caſar ſuſpecting the faith and promiſe of the Egiptians to be flatterie, gaue himſelfe to feaſting and banqueting in *Alexandria*. Thus *Caſar* fed the Egiptians vntill he wan all *Egipt*.

So great king *Cyrus* ſtratagem was to make his foes become *Died lib. 4.*

become his friendes in lieue off punishment and slaughter, banquers, and playes: so hee pleased the people of *Sardenses*, and so hee rewarded the rude and barbarous people *Arymaspy*, and commaunded they should be called *Euargetes*.

Leontinus Gorgius, being asked what hee thought of a great mightie king? I know not sayd *Gorgius*, whether he be *Philip*, or *Alexander*, a Marchant, or a Souldier; for *Philip* wan all Greece, *tanquam Mercator*, as a Marchant; and *Alexander* wanne all *Asia*, *tanquam Victor*, as a Conqueroure: *Alexander* enquired for good Souldiers; *Philip* sought good siluer.

Like *Dionisius* the Tyrant, that asked his familiar and dere friend *Antiphanes*, where, & how he might get some money? At *Athens* sayd *Antiphanes*, where the Statues and Images of *Harmodius* and *Aristogiton* are made of pure siluer; for that they kill *Pysistratus* the Tyrant: that bold speech cost *Antiphanes* his life.

Plutarch recites a Historie of *Dionisius* barbor, who hearing in his shop many attending their washing and trimming, that *Dionisius*, *Anton: Comodus*, and *Alexander Pheraus*, and especially *Dionisius*, and his sonne, was the most cruell Tyrant. Say you so sayd his barbor? *Sub cuius iugulo hanc teneo nouaculam*: he was hanged for his speech *In manibus lingua mors & uita*. But *Dionisius* the Father was slaine by the people, and *Dionysius* the Sonne expelled out of *Scicilia* by *Dion* a Noble man in *Sicilia*, by the Councell of *Plato*. *Three great Tyrants.*

That was the cause why *Philippides* the Poet refused to be of king *Lysimachus* Councell, being in such grace and fauor with *Lysimachus*, that the king spake with

with *Philippides*, *Quid vis vt impartiar tibi?* nothing said the poore poet, but only this, *ne sis me consilijs tuis.*

The saying of Orontes.

Orontes the Persian being cast out of fauour with king *Artaxerxes* his father in law, would cõpare the fauour of Princes to Arithmeticians fingers laying downe and taking vp, to make what summe they list: so might that great Philosopher *Aratus* speake of king *Philip* when he vomited vp blood, saying, *hæc sunt regia præmia.*

Melanth. in vita Valentin.

Valentinianus the Emperour, after he had caused his familiar friend *Aetius* to be slaine, asked another friend of his, whether *Aetius* deserued death? that I know not said he to the Emperour, but this I know, that you cut off your right hand with your left hand: and it was true, for *Valentinianus* was slaine by *Aetius* souldiers.

Lamp. in vita Alex. Seuer.

And yet better is an euill Prince hauing good and faithfull subiects, than wicked and false subiects with a good Prince.

Had *Saul* but tenne such as *Samuel*, as he had tenne Thousand Doegs about him, no doubt he had obeyed God, and serued him better, and gouerned Israel wiser.

4. Reg. 12.

Had *Ioas* but few such coũcellors as *Iehoida* was, he had not been seduced to forsake his God, to neglect his commaundement, and to forget what *Iehoida* had done for him.

Had *Dionisius* the Tyrant entertained but Ten such like *Plato* to tell him true, as he had ten Hundred like *Aristippus* to flatter him, he had not need to be guarded with armed men, and to say to his son, *Hæc ada-*

mantina

mentina regum vincula, God would haue but tenne good and godly in *Sodome*, and *Sodome* ſhould bee ſaued.

Agamemnon wiſhed but tenne ſuch as *Neſtor* to vanquiſh all his enemies in *Phrygia*, and ſette the Greekes at libertie to returne to *Greece* againe.

And yet *Saul* a wicked King, did many good things by the perſwaſion of *Samuel*.

And King *Ioas* while *Ioiada* liued, forſooke not God nor his lawes.

And *Dioniſius* the Tyrant abſtained from much tyrannie, by the councell of *Plato*. *Plut. in Dione.*

But *Saul* had not ſo many *Chuſai*, as he had *Achitophels*. *Dioniſius* had not ſo many *Platoes* to tell him truth, as he had of *Ariſtippus* to flatter him.

Plato asked *Dioniſius*, why he went ſo guarded? *Dioniſius* anſwered *Plato*, I told my Sonne a dumme ſtratageme that *Tarquinius Superbus* told his Sonne *Tarquinius Sextus*, & what *Thraſibulus* willed *Periander* to do, *In ſpicarum de truncatione*: but all theſe damned ſtratagems were to effect tyrannie, as you read before. *Herodot. 7.*

But King *Antigonus* reprehended his Sonne, that handled his Subiects roughly, ſaying, Doeſt not thou know Son, that *Regnum noſtrum eſt ſplendida ſeruitus*, that neither armes, ſtrength, nor treaſures are ſo certaine and ſure to regall Sceptors, as faithfull friends.

So *Maximilian* the Emperor ſaid in a publick meeting with all the Princes of *Germanie* at *Wormatia*, where the Duke of *Saxon*, firſt preferring his Mettals and rich vaines of the earth; the Duke of *Bauaria* much commending his ſtronge and braue Cities and *Heidfiel. de honore & infamia. cap. 24.*

Townes; the Duke *Palatine* his Wines and fertilitie of his Land; and the Duke of *Whitenberg* ſayd, I can lay my head, and ſleepe vpon the lap of any Subiects I haue, *idq; ſubdio*, abrode in the field euerie where, and when I will. Then ſayd *Maximilian*, *Huic facile concedite palimam.*

I would *England* might haue ſo ſayd in Queen *Elizabeths* time; or now great *Britane* in King *Iames* time; is hard to haue it among ſuch as thinke it as ſweete a Sacrifice to their Romane *Mars*, to burne a Proteſtant in *England*, as in *Greece* to kill a Tyrant, to pleaſe their God *Iupiter.*

Oxford. And as great a tryumph was it in *Oxford*, to burne three famous learned Biſhops, as it was to *Diagoras* the Philoſopher, to ſee his three Sonnes crowned at the games of *Olympia.*

Cranmar. *Ridley.* This was prooued in Queene *Maries* time, when Arch-biſhops, Biſhops, learned men, and all kind of men were burned in all places of *England*, and yet in all the time of Queene *Elizabeth*, not a haire of their heads were toucht. But of ſuch Ieſuits and Seminaries, which vnder colour of Religion, became Traitors and Rebels.

Theſe forget *Hectors* verſe out of *Homer*, chiding his friend *Polydamus* that feared to fight for his Countrey, doubting ſoothſaying, *Augurium optimum* (ſaid *Hector*) *patriam for iter defendere.*

Iliad. 12. But theſe Ieſuites hold with Pope *Iulian* the 2, that threw Saint *Peters* keyes ouer *Romes* bridge into *Tiber*; and with Pope *Hildebrand* which threw the Sacrament into the fire, haue that verſe in their mouth, which

which Pope *Leo*, and diuers other Popes vſed to ſay, *Flectere ſi nequeo ſuperos acheronta mouebo.* *Ænead. 7.*

Of ſuch *Menedemus* the Philoſopher ſayd, That many went to *Athens*, that thought themſelues wiſe before they went to *Athens*, and after a while being at *Athens*, they thought themſelues eloquent Orators: and ſtreight after they thought themſelues to be graue philoſophers, but at laſt prooued verie Idiots.

Many likewiſe goe to *Rome* to ſee the Pope, the Senators, and people of *Rome*, and as ſome prooued to be Idiots by going to *Athens*, ſo ſome be prooued to be Serpents by going to *Rome*, and ſuch Serpents that are Rebels and Traytors in *England*, are canonized Saints at *Rome*. *Traitors and Rebels are canonized Saints Rome.*

Beda our Countrey-man being at *Rome*, was requeſted by ſome Schoole-maſter in a ſcoffe, to know what meant theſe foure letters, *S. P. Q. R.* *Beda* diſſembled out the matter, ſayd, *Stultus populus quærit Romam*, Fooliſh people ſeeke to ſee *Rome*, yea, too many ſeek out *Rome* in *England*, and too many would willingly build *Rome* in *England*.

Such a Schoolemaiſter was *Appion* in *Alexandria* that reioyſed to make diſcord, and mooue ſedition in the Citie, to ſet the Egiptians againſt the Iewes, and the Iewes againſt the Greekes, to expell, to baniſh both Greekes and Iewes out of *Alexandria*, to haue Egiptians onely in Egipt, ſaying, *ô beata ciuitas quæ me ſalem meruit habere ciuem.* *Appion.*

This ſeditious Schoole-maiſter *Appion* was more eſteemed in *Rome* of both the Emperours *Claudius* and *Nero*, in his Embaſſage for the Egiptians, than *Ioſeph lib. 2 in Appion.*

Philo that learned Iewe, was on the behalfe of the people of God the Iewes.

Of such Emperours *Claudius* Iester was woont to so say often to his Maister, that all the good Emperours of *Rome*, might be written vpon a signet of a Ring, and so of good popes might be sayd, as was of *Pius Quintus*, when hee dyed *Inter tot pontifices tantum quinque fuisse pios.*

A stratageme of a Schoolemaster.

Another Schoole-master in *Phaliscus*, that came to *Camillus*, and so bragged that hee would and could bring the whole Citie vnto *Camillus* hand. How said *Camillus*? Behold, all the Noble-mens Sonnes I yeeld to your hand, and so shall they yeeld the Citie for their Children.

Many such braggers are, and say as a certain Grecian did of his Countrey, that the Hebrewes had but one wise man which was *Salomon*; the Romans had but two wise men *Cato* and *Lælius*; but we Grecians haue in *Greece* seuen. Yea, (sayd another) all the world knew *Salomon* to be wise; all *Rome* knew *Cato* and *Lælius* to be wise; but you Greeks make your selues wise, yet all the world besides call you Children.

So *Asoches* a priest of *Memphis*, spake vnto *Solons* face, *Semper pueri estis, graci.*

Why was Socrates called the wisest man in Greece.

Aristotle thought it strange, that *Socrates* was iudged by the Oracle to be wisest man in *Greece*, sithence he studied no naturall philosophy, but morall. *Plato* thought that he was so iudged, for that *Socrates* said, he knew nothing, and sought not by his studie, but to profite his countrey *Greece*.

And so it seemed by his verse taken out of *Homer*

in

in euery place, and in euerie companie by *Socrates* vſed, *adibus in noſtris quæ recta aut prauagerantur*, for where families are well brought vp, and Cities well gouerned, there the Common wealth muſt needs flouriſh. *Gell. lib. 14. cap. 16.*

Socrates prooued wiſer by his morall philoſophy, than *Ariſtotle* did by his naturall philoſophie, to trauaile and to ſtudie for ſuch naturall cauſes, as he could neuer attaine vnto, *Quæ ſupra nos, nihil ad nos*, as in his booke, *De cælo & mundo, & de anima*, hee much erred.

For he could neuer finde out the cauſe, why the Riuer *Euripus* ſhould flow 7 times, and ebbe 7 times in one naturall day, and yet for three daies in euerie moneth, neither ebbed nor flowed: for that he could not ſatisfie his mind in finding out the cauſe thereof, threw himſelfe headlong into the Riuer *Euripus*, ſaying, *Quia te non capio, tu me capies.* *Plin. lib. 4. cap. 9.*

The like is written of *Homer*, for that hee could not ſatisfie himſelfe about a ridiculous probleme of Fiſhers obiected to him, hee alſo died as *Ariſtotle* died.

But this ſeemeth rather a Fable, than a true Hiſtorie, if *Gellius* may beleeued better than *Plinie*.

For *Ariſtotle* at his death, being requeſted by his Schollers and friends to knowe who ſhould ſucceed him in his place in *Athens*: he anſwered, They ſhould know ſtreight; ſo within a while hee called for a cup of Rhodian wine: after hee had taſted it, Truely, (ſayd *Ariſtotle*) this is a verie good ſharpe wine: and after a little time called for a cup of *Erbian* wine, and ſayd, both excellent good wines, but *Theophraſtus ſucceeded Ariſtotle in Athens.* *Gell. lib. 13. cap. 5.*

the Lesbian wine is more pleasant, than the Rhodian. By this gentle meanes, his Schollers knew that he preferred *Theophrastus* before *Mnemonem*.

Papists to Idumeans compared.

But it is neither Rhodian, nor Lesbian wine, vnlesse it be made of Romane grapes, can delight a Papists tast, for as the Idumeans claimed heritage of Religion from *Abraham* by succession, so the papists would faine claime succession in religion from *Peter*, & they will haue none to prooue this but thēselues.

Themistocles saying.

But as *Themistocles* being asked whose Oration he would heare? Euen him (sayd *Themistocles*) that can best set forth my praise, and aduance my fame.

Isocrates words of Demosthenes.

Yet *Isocrates* repeating an Oration of *Demosthenes* his Aduersarie at *Rhodes*, they of *Rhodes* much delighting therein, and much commending the Oration that *Isocrates* made, though he was an enemie to *Demosthenes*, was forced against his will to speake to the people, *O quid si illam belluam audissetis*. What if you had heard the beast himselfe pronouncing his owne Oration.

Druſ. lib. 2 cap. 32.

There was in *Iudea* a Riuer, that vppon the Sabbath day did *Intermittere cursum*, and was therefore called *Sabbation*, for that the Riuer standeth still and mooueth not.

Plin. lib. 31. cap. 2.

And there is a Lake among the Troglodites, which in one day is three seuerall times bitter, and three seuerall times sweet; and so in one night thrise sweet, and thrise bitter: the philosophers being not able to finde out the cause thereof, they named the Riuer *Lacum insanum*, after they longe busied their braines in seeking the same, more than *Aiax* in his furie beating blockes and bushes, in seeking *Vlisses*.

Aratus

Aratus and *Eudoxus* two great Aſtrologers boaſted and wrote that they (as *Auguſtine* ſayth) had the number of the Starres; but God which made all the Stars ſaid to *Abraham*, *aſpice cœli ſtellas & innumera eas*, looke vpon the ſtarres, and count them if you can. *Auguſt. li. 16. de ciuitat. Dei. Eſay 40.*

Ariſtotle in his time doth report, that the Mathematicians made of the whole Circuit of the earth, but 40 Myriades of Furlongs, which is but 50000 Miles; but he that made the Earth ſaid, *Quis menſus eſt terram*, who hath meaſured the earth. *Lib. 2. de cælo & mundo.*

There is nothing ſo ſtrange, nothing ſo abſurd, but ſome kinde of philoſophers will defend it, and maintaine it. So two of the greateſt philoſophers in their time, the one ſaith, That a man might be borne naturally out of the earth. So ſaith *Auicenna*, *Hominem poſſe produci naturaliter ex terra.*

Auerrois held an opinion, that a Mayd might conceiue without knowledge of man in a Bath, the words are, *Sine viri commixtione in balneo.*

And yet not more abſurd in philoſophie, as the aſſertion of the papiſts in their Diuinitie of the preſence of Chriſts naturall bodie.

But the papiſts which haue as many Gods as the Egiptians had, they muſt haue as many Sphinxes in temples, as the Egiptians, to expound their Diuinity, being obſcure and darke, and full of Oracles, as the Egiptians were. *Plut. de Iſide & Oſiride.*

Euerie prieſt had in Queene *Maries* dayes in his own houſe, ſuch a Corinthian Sphinx, as *Cicero* charged *Hortenſius* to haue, who fained that hee vnderſtoode not *Cicero*, pleading for his Client. That is ſtrange, (ſayde *Cicero*) that you vnderſtand not my *Plut. in vita Ciceronis.*

pleading,

pleading, hauing *Corinthiacam sphingem.*

These kinde of *Sphinx* were woont to tell prettie tales to priests in times past, I meane *Hortesius Sphinx*, fewe or none of the Cardinals, but he hath his Corinthian *Sphinx.*

Sectio. 6.

Plu. in Themist.

Rtabanus King *Xerxes* Generall spake to *Themistocles*, You Grecians aboue all things esteeme libertie and equalitie: but to reuerence and adore our King, as the Image of the God of Nature, we Persians iudge farre better.

The Egiptians.

The Egiptians haue their heads and beards, and dedicate the haires thereof to God *Serapis* at *Memphis*, with sacrifice and supplications for their Kings and Gouernours.

The Macedonians vsed to weare the picture of *Alexander* about their necks as Iewels, and on their fingers as Rings.

The Indians.

The Indians so honoured their Kings, that once in the yeere, the Peeres and Nobles of *India* went to the Riuer *Ganges*, to offer sacrifice to the Sunne, with a number of blacke Buls, and blacke horses, which colour among the Indians is best esteemed.

The Grecians.

The Grecians vowed for their Princes and Gouernors health and long life, to dedicate Statues, and Images to their Gods in their temples, with crownes and garlands.

The

The Persians and Armenians did honour their Kings, as their Gods.

And no Nation vnder the Sun reuerenced their Kings more than *England* did, before *Titans* children came from *Rome* to *Britane*, who were taught in *Rome* mortally to hate Kings, they might not heare of the name of a King.

And it seemeth that these be right Romanes, who neuer with Kings could agree, like to the *Taprobianes* a Nation in *India*, where none might be King of the Kings stocke, (especially if he had children) lest they should clayme the Kingdome by heritage. *Alex. ab. Alex. lib. 4. cap. 3.*

The Priests of *Egipt* and *Ethiop* haue a Law and a Custome to elect Kings, and so long he should raigne as pleased the priests. And they had authoritie from their Gods to elect, and depose Kings at their will.

This continued vntill their God of *Heliopolis*, *Vulcan* appeared in a dreame to *Sabachus* King of *Egipt*, whome hee warned, either to kill all the priests of *Egipt*, and to march ouer their bodies with his whole armie, or to loose his Kingdome. But this idolatrous and superstitious King yeelded his Kingdome vnto priests handes, and they banished the King into *Ethiop*. *Died. lib. 2. cap. 2.*

Some Kinges in *Europa* haue been, and are in the like homage to the priests of *Rome*, as the Kinges of *Affricke* haue beene to the priests of *Egipt* and *Ethiop*.

This law and custome continued with the priests of *Egipt* and *Ethiop*, vntill *Ergamenes* time, who liued in *Ptol. Philadelphos* time, who to auoid this custome, hee fained a great sacrifice to the Goddesse *Isis*, and *Ergamenes stratagema.*

commaunded by a straight decree, that all Prophets and Priests of *Isis* should come to this sacrifice. *Ergamenes* by this stratageme slew and burned all these Sacrificers, and left not one aliue.

4 *Reg.* 10. The like did King *Iehu* to *Baals* prophets, and the like *Elias* did to the false prophets of *Achab*, and the like did *Daniel* at *Babilon*, found out the policie, and practise of *Nabuchadnezar* priest.

3. *Reg.* 18. *The stratagemes of Iehu.*

These three great stratagems are equall (no doubt) to the Iesuits and Seminaries, though not in number, yet in policie.

And truely farre better sacrifice than the blood of Rams, Goats, Heiffers, and thought to be better farre than that good fire which *Agesilaus* commended in *Greece*, when he saw the Vsurers tables burne at *Athens*.

Some thought, yea too many agreed to practise *Ergaments* stratageme in *England*, but I will let passe in silence the terrour and horrour of that day. The determinations of these Serpents were such, that neither by *Tamberlane* the Scythian, neither by Romane *Silla*, nor by any Turkish tyrannie could be inuented or practised.

The terror of the fift day of November.

You read in this booke before, how in *Asia* men caried Serpents on their armes, to driue Diuels and euill spirits from their houses: & in great *Britane* they carrie Diuels in their hearts, not to driue Diuels out of *Britane*, but to bring more Diuels into *Britane* by that Romane *Belzebub*, as the Diuell confest, when he knew not where to goe, sayd; I will returne whence I came, and brings with him 7 Diuels worse thā himselfe. So these Serpents go to *Rome*, & at their returne bring

bring ſeuen ſuch, and worſe from *Rome*, to great *Britaine*.

While blindnes and ignorance, with ſuperſtitious ceremonies were in *England*, no ſuch ſtratagemes were vſed, the Diuell ſlept ſound and ſecure: but now in time of the Goſpell, the Diuels beſtirre themſelues, with their Prieſts, Ieſuites, and Seminaries.

And where before in *Rome* a Serpent barked like a Dogge, and a Dogge ſpake like a man at the ouerthrow of *Tarquine* the proude. *Alex. ab Alex. lib. 3 ca. 15.*

And now in *Rome* ſuch creeping frogges, that creepes from *Rome* to *England*, and croaking in euerie corner, in euerie hole, and in euerie ditch, worſe than barking Serpents or ſpeaking Doggs. Theſe be *Spiritus Dæmonum*, that went out of the beaſts mouth *in ſorma ranarum*, to moue contentions and brawles betweene Kings and Princes of the earth. *Apoc. 16.*

I meane not true papiſts, nor religious Catholikes, but theſe treacherous Ieſuits and Seminaries, which doe much reſemble thoſe frogges that went forth of the Dragons mouth, croaking in euery place of great *Britaine*, the Meſſengers of *Satan*, and the brood of Serpents, to make debates and contention, not as *Æſimus Roſcius* did with *Cicero*, which of them both ſhould excell in their faculties, neither as *Vlixes* did with *Aiaxe*, for *Achilles* Armour. *Apoc. 16.*

Theſe frogges croake for Kings and Kingdomes, and they meane to haue their *Babilon* againe ſo to flouriſh, that neither *Semiramis*, *Cyrus*, nor *Alexander* ſhall preuaile againſt it the ſecond time.

Theſe Serpents the broode of the Dragon, beſtir themſelues to get worke-men and Souldiers to

build the wals of their *Babilon*, and to turne the great Riuer *Euphrates* again, as their sure defence, I would they had fewer worke-men out of great *Britane*.

Front. lib. 3. cap. 7.

These serpents, these diueliſh dogges, and croaking frogges will not bee with the bryars and brambles of *Succoth*, nor with the lampes and pitcher-pots of *Gedeon*, but with the sword of God, & our *Gedeon*.

Manasses would not know the Lord to bee God, before he was taken Captiue, and layd in bonds and fetters, by the *Assirians*.

Manasses.

And *Samson* did not fully call vpon God, vntill his eyes were pluckt out by the Philistians.

Nabuchadnezar knew not God, before he was cast off among beasts to eate with beasts.

Nabuchadnezar. Daniel. 4.

Sampson had often reuenged the malice and enuie of the Philistians towards *Israell*, and hee might haue had more reuenge vpon them, if his wife a Philistian had not opened his probleme, and betrayed him vnto the Philistians.

Againe *Sampson* might haue been reuenged of the Philistians before his locks had beene cut off, had it not beene for his wife *Dalilah*. This *Sampson* got by marriage of such a heiffer.

We are all Nazarites in this point.

Surely *Sampsons* heiffer, doth vexe and trouble many good husbands.

Sampsons Heiffer.

This idolatrous heiffer, doth molest many strong *Sampsons* and many wise *Salomons*, which that good king confessed that it was for his good, that God had humbled him, and then he sayd, *Virga tua, & baculus tuus, &c.* thy rod and thy staffe hath much comforted me.

Athalia Sampsons heiffer, a wicked woman, constrained

ſtrayned her Son *Ochoſias*, to walke in the idolatrous pathes of *Achab*.

The marriage of *Sampſon* with *Dalilah* a philiſtian, brought *Sampſon* and all *Iſraell* to great vexation and troble. *Iudg.* 14.

It was a law in *Iſraell*, that the Iewes ſhould not marrie out of their own tribe, and being maried they were ſtraigtſtly charged and commaunded, to put their wiues away, for the Prophet compared the Iewes to ſtoan'd Horſes, neying on their neighbors wiues and daughters, which horſe gaue the Iewes ſundrie great fals.

This horſe gaue to king *David*, neying on *Vrias* wife ſuch a fal, that the prophet *Nathan* told him, *Non recedet gladius de domo tua*: to *Salomon* his Sonne, neying on *Pharoes* daughter, to the loſſe of ten Tribes of Iſrael: to the Beniamites, ſuch a fall for the Leuites wife, to the loſſe of 25000 Beniamites: and to the Sichemites ſuch a fall for *Dina Iacobs* daughter, to the ouerthrow of themſelues, and of their Citie *Sichem*. 2. *Reg.* 11. 3. *Reg.* 11. *Iudg.* 19. *Gen.* 38.

But for prophane Hiſtories, *Paris* had ſuch a fall for *Helene Menelaus* wife, to the loſſe of the greateſt number of all the kings of *Aſia*, and of *Greece*.

Marcus Antonius for *Cleopatra* of *Egipt*, had ſuch a a fall, that hee loſt both the Empire of *Rome*, and the kingdome of *Egipt*.

I know that matching in mariage, to be not one of the leaſt cauſes of good and euil religion in any Common-wealth. As the mariage of *Eſau* with forraine and ſtrange Nations. The mariage of *Ioram* king of *Iudah*, with *King Achabs* daughter an Idolater, was the cauſe of much wickedneſſe in *Iſrael*. *Matching in mariage.*

The law of Moſes. The Law of *Moſes* was, that the Hebrews ſhould match with their owne Tribe. And therefore *Eſdras* commaunded the Children of Iſraell to forſake their ſtrange women.

Nehemias rebuked and puniſhed the Iſraelites, for not putting away ſuch ſtrange & idolatrous Nations.

Leuit.24. The blaſphemer which was ſtoned in the wilderneſſe, was the Sonne of an Egiptian, gotten by an Hebrew woman.

Gen.24. Abraham *Abraham* was ſo carefull of a wife for his Sonne *Iſaac*, that hee ſware his ſeruant to bring him one of his owne Tribe.

With the like care did *Iſaac* ſend to *Meſopotamia* to his brother *Laban*, to chooſe him a wife.

Old Tobias. So did old *Tobias* ſend his young Sonne *Tobias* to *Medea*.

So God appointed ſuch godly women to theſe godly men, that willingly they forſooke their friends, their kinred, their brethren and ſiſters, their Parents and country, to come with their husbands to *Iudah*.

Ruth.1. *Ruth* forſooke her idolatrous Nation the *Moabites*, and would not, though ſhe was ſought earneſtly to, returne vnto *Moab*. A bleſſed woman in the Lord ſayd *Boaz*, for ſhe became the Mother of many bleſſed kings in Iſraell, and of one moſt bleſſed King, euen the King of Kings.

Gen.30. So *Leah* and *Rachell* the wiues of *Iacob*, became the Mothers of the 12 Tribes of Iſraell.

Godly marriage. Theſe were godly marriages, for they forſooke parents and friends, to come out of ſuch idolatrous countreys to come into *Iudah*, to ſerue God with a ſtrange Nation.

I could

I could wish that there were not in great *Britaine* those that would forsake their natiue soyle to be married in *Rome*, or in *Spaine* to serue Images.

Caleb a zealous and earnest Hebrew promised his daughter *Achsah* in marriage to him that ouercame that wicked and peruerse Towne *Zepheri*. *The promise of Caleb.*

Dissembling *Saul* promised his daughter *Michol* to him that could bring him 200 Philistims skinnes. And two godly and zealous men performed and effected the same, namely *Dauid* and *Othoniel*.

So did *Clysthenes* for his daughter *Agariste*, who made search throughout all the Cities of *Greece* for a vertuous youth, learned and wise, fit for his daughter.

And *Themistocles* was wont to say, *Mallem virum sine pecunia, quam pecuniã virum habere*, that was his choise. *Themistocles saying.*

Yet some philosophers were of opinion like the Papists, that men might haue as many women as they would, for multiplication.

So *Cato* did by his wife *Martia*, and *Socrates* by his wife *Xantippa*, change them for others, for that they were barren. *Cato.*

It was not onely the opinion of *Chrysippus* (whose writings were full of Oracles) but also of *Socrates* and *Plato*, and other which maintaine *Poligamia*: but the papists will not allow their Priests *Monogamia*, but as many Concubines and as many bastards as they list. *Socrates.*

Phigius and *Eccius*, two famous Papists, left written in their bookes behinde them, that *Minus peccat Sacerdos fœtando, quam vxorem ducendo.* *Andr. Frisc. lib. 4. de Eccles.*

But when Pope *Gregorie* had found in one of his Fishing-ponds 6000 heads of Infants by his seruants, he *Sigeb. in Chron.*

he was forced (with ſhame) to ſay with *Paul*, *That it was better to marrie, than to burne.*

And when one of the Popes ſeruants ſayd, That it was not ſo rich a draught, as the poore *Moleſsian* Fiſhers found at *Miletum*, where they tooke *Menſem auream*, which was not fit for any of the Sages of *Greece*, but onely for *Apollo*: Yea, (ſaith his fellow ſoftly to him) this draught is as fit for the Pope, as the other draught was for *Apollo*.

Heretimus King of Arabia had 600 Baſtards.

How many ſuch draughts were drawne in the time of *Papiſſa* a woman of *Magunsia*, *Gilberta*, and not *Iouanna* an Engliſh woman (as *Heidfield* ſaith) which bare at one birth more than the Counteſſe of *Flanders*, who had 365 at one birth; and more than *Heretimus* king of *Arabia*, who had 600 baſtards by cõcubines; but *Gilberta* and her Succeſſors ſo exceeded, that all the world is much troubled with her baſtards.

The mariage of God Anubis.

In *Rome* God *Anubis* fell in loue with *Saturninus* wife the onely faire woman of *Rome*, her husband, her parents, her kinſmen, and friends brought her to the temple of *Anubis*, where the Feaſt *Lectiſternium* was prepared, where after the Feaſt, they left *Saturninus* wife with God *Anubis* all night, where *Decius Mundus* a young Romane knight was Deputie by means of the prieſts, for 2000 Drachmeis.

Heidf. de Diuit. cap. 23.

The mariage of M. Antonius, with Minerua.

Marcus Antonius comming from *Rome* to *Athens*, in all kinde of habites and ceremonies with *Thyrſus* in his hand, like *Dioniſius*: hee was ſo reuerenced of the Athenians, that they offered him their Goddeſſe *Minerua* in mariage with 1000 talents for her dowry, which was well accepted of the Romane; ſo that the God *Anubis* muſt haue a woman, and the God-

deſſe

deſſe *Minerua* muſt haue a man.

The brood of theſe great marriages were greatly multiplied in all Countreys by mariages of theſe two great houſes, *Saturninus* wife with God *Anubis*, and *Minerua* with *M. Antonius*; for before that in *Rome* meane Families were matched with the *Patricians* in marriage, the Senators and Conſuls had the whole gouernment ouer the Romanes; but being ſtrengthened by mariage with the patricians, not only the election of the Tribunes themſelues, but of all the Magiſtrates of *Rome*, and the whole gouernment of the Romanes, was *Per plebem, & Tribunum plebis.* *The Plebeians maried with the Patricians.*

It was euer ſeene in all common wealths, that the vulgar people by being Magiſtrates, or being in commiſsion, by great countenance, by marriage, by bearing and backing them in their Religion, be that *Immanis bellua*, the verie Monſter among Nations.

A Thiſtle in *Libanon* ſent to a Cedar tree in *Libanon*, ſaying, Giue thy daughter to my Sonne in marriage; and there came a wild beaſt from *Libanon*, and troad downe vnder foote the Thiſtle, with a watchword giuen by the Prophet to *Amaſias* King of *Iuda*, for the worſhipping of the Gods of *Edom*, *Deos albatos filiorum Seir.* *Paralip. 25*

Vnequall marriage ſpecially in Religion, is like an Oxe and an Aſſe to drawe vnder one Yoake.

This was the firſt cauſe of ſedition at *Rome*, *in monte Ianiculo*, betweene the Patricians and the Commons, *Ob dignitatem natalium.* *The firſt ſedition of Rome.*

Hence grewe many ſeditions, and ſo many, that it was the ouerthrow of *Rome.*

For as *Philip* of *Macedon* made ſale of *Greece* by diſ-

cord of Grecians, for such was the mutuall discord of all the Cities of *Greece*, that King *Philip*, and his sonne after him, became Ruler of all *Greece*.

So in *Rome* for the indignation of marriage of the Cõmons with the Patricians, there grew cõtentions.

And therefore old *Osyris* King of *Egipt*, had the likenesse of a mans eye in the vpper end of his Diademe, to put the King in remembrance carefully to see to such Monsters *cum oculo animi*.

The old Scepters in Egipt, and in Ethiop.

This must be be set vpon the Diadem of a Christian King, a farre surer Scepter, than the Scepters of *Babilon* with their Lions and Eagles; than the Scepters of *Egipt* with their Dragons and Serpents; than the Diademe of the Persians, the likenesse of the Sun, the Image of fier vpon the horse of *Mars*.

Diod. 2. The ancient Scepters of Persia.

Yet had the old Persians their Scepters carried before them *in forma pala*, like a spade.

And the ould Egiptians, and the Ethiopians had Scepters *In forma aratri*, made like a plough.

Abimelechs plough. Iud. 9.

Some weigh not for spades, but for spoyles; some weigh not for the plough, vnlesse it be the plough of *Abimelech*, to sowe salt for corne, to make barren, and to destroy the Countreys; or the plough of *Catelin*, to sowe the seede of sedition, and to reape the fruit of Tribulation; to sowe winde and tempest, and to reape fire and brimstone.

Many sought *Pompeis* head to please *Cæsar*: Many sought *Pyrhus* head to please *Antigonus*: and too many seekes the heads of kings and Princes, to please that Antichrist of *Rome*.

Cyrses and *Calypso* that altered the shape and forme of men vnto Beares, Woolues, Asses, and Apes, could make

make no ſtranger metamorphoſis of men, than men make of themſelues.

And yet *Plinie* writes, that the Aſſe loues ſo her young Fole, that ſhe neither feares water nor fire, nor any terrour to ſaue her young one in any danger, for *Suos impenciſsime amat fœtus.* *Plin. lib. 18 cap. 43.*

There bee a number of chriſtened Aſſes in the world, that eſteeme not ſo their parents, their children, nor their Countrey, as theſe aſſes doe.

Theſe rather are like to Apes, who euer lickes and kiſſes, with ſuch toyes and playes, and with ſuch geſtures, as are fit for Apes.

Iulius Cæſar ſeeing certaine men of *Apulia* in *Rome*, carrying Apes vpon their armes playing, asked the men, had they no women in *Apulia* to get children to play withall.

Ieſuites the Popes Apes.

Theſe Ieſuits & Seminaries be the popes Apes, kiſſing his foot, and licking his hands: for as theſe Ieſuits are the popes Apes, ſo the pope is the Diuels Ape, and the Diuell would willingly be Gods Ape.

The Pope, the Diuels Ape.

Sectio. 7.

THey that found *Romulus* ſtaffe among the ſcinders of the Capitoll vnburned, thought themſelues happie: but it was the Romane Sceptre, not fit for them: but for the Conſuls, which ſucceeded the *Kings* of *Rome*.

Romulus ſtaffe.

They that brought to *Dauid Sauls* Crown, thought they had reapt well. They that killed *Isboſheth* vpon his bed, thought they had likewiſe reapt well, but their rewards were alike.

Saules Crowne. *2. Reg. 1.* *2. Reg. 4.*

The golden table.

The Fiſher-men of *Miletum*, thought they had treaſure during life without any more fiſhing, when they had drawne in their net, *Auream menſam*, a rich golden Table; but it was told them, that it was fit for *Apollo*, and not for Fiſher men.

And therfore a philoſopher being asked why were philoſophers poore? He anſwered, for telling truth and ſuffering iniuries.

And being againe asked why were fooles rich? For that (ſaid he) they can diſſemble and flatter.

Macrob. in Satur.

Cicero was taunted by *Liberius Mimus*, being by *Cæſar* elected a Senator, ſought a place to ſit by *Cicero* in the Senate houſe, you ſhould ſit by mee, but that we ſit too ſtreight (ſaid *Cicero*) together. *Laberius* anſwered, You cannot ſit too ſtreight that hath two ſeats to ſit on, the one with *Cæſar*, the other with *Pompey*, taunting *Cicero* for his diſſimulation and flatterie, to both *Cæſar* and *Pompey*: for *Cicero* loued *Pompey*, and feared *Cæſar*.

Plut. in Themiſt.

Yet *Plato* allowed, that diſſimulation in *Themiſtocles*, to promiſe King *Xerxes* to betray *Greece*, to that effect to ſaue *Greece*, & to haue *Xerxes* out of *Greece*.

Allowed alſo that diſſimulation in *Alcibiades* to *Agis* the King of *Sparta*, to betray *Athens* to ſaue *Athens*.

But diſſemblers in their Countrey againſt their Conntrey, are moſt odious, and yet liue and enioy the benefits of their Countrey.

Cic. lib. 3. de offic.

Vliſſes which diſſembled madneſſe in ioyning an Oxe and an Aſſe vnder one yoake, and ſowed ſalt for corne in his ground, leſt he ſhould goe out of his Countrey.

Achilles

Achilles which dissembled to be a woman, and in a womans apparell; left also he should go out of *Greece*: the one was the only wise man of *Greece*, & the other the most valiant man of *Greece*: yet that wise man had rather be accounted a foole, and that valiant man had rather be accounted a coward, before they should goe out of *Greece*, their Country was so sweet vnto them.

In trueth flattering and feining, are good trades in some Courts.

For *Lewis* the sixt, the Prince King, would haue his sonne that succeeded him, to learne no more latine, but this sentence, *Qui nescit dissimulare, nescit viuere.*

But it was not so in *Augustus* Court, for he much lamented the death of his friend *Varus*, and being very sad, was asked the cause of his sadnesse; because (said *Augustus*) I haue none in my Court to tell mee the trueth, but I must goe to poore Philosophers and Preachers, to seeke and find out trueth. *Sen. lib. 6. de benef. ca. 30*

Philosophers Priests, and Preachers.

And some say, that Philosophers can flatter and dissemble; yea Priests and Preachers; and if Philosophers cannot dissemble, these ambitious masters will learne soules of the aire of Hanno to say, *Deus est Hanno*, or else in Greeke with *Psaphos* to say, μίγας θεὸς ὁ Ψάφων.

These dissemblers and Hypocrites will not onely learne Latin and Greeke, and all kind of tongues, but all gestures, manners and conditions of men: and especially in Courts of Kings and princes, where such flatterie and disimulations are practised, that sooner may *Hannibal*, as *Augustus Cæsar* often said,

make a paſſage through the hard rockes of the Alpes, to come to *Italie*, then trueth in Court, to come to Kings and Princes eares.

Heidfield de honore & infamia.ca.24

That good Emperour *Alexander Seuerus* would alſo often ſay, *veritas minime peruia regum auribus. Diogenes*, when he ſaw miſe creeping for ſome crums to his table, would ſay to his friends, behold: *Et ſuos habet paraſitus Diogenes*, aſwell as princes haue their paraſites.

Theſe creeping flatterers like Diogenes miſe, attend in euery corner for ſome crums, bending and kneeling at the beeke of ambitious & ſelfe loue maſters, I would they were not better fed then Diogenes miſe were: nor better ſatisfied then with *Heliogabalus* banquet, painted on wood, on ſtones, on luorie, and vpon waxe.

But if a man trie theſe diſſemblers, as *Alcibiades* did, theſe who alwaies flattered him moſt, and proue them as *Alcibiades* did, who told in great ſecret, and fained a great miſchaunce, that he had killed a man, aud hid him in his houſe, and knew not what to do: requeſted their helpes and councell. All his flatterers forſooke him, ſauing one *Callias*, a true and faithfull friend of *Alcibiades*, of whom *Alcibiades* would ſay, *Callias inſtar omnium.*

Polien lib. 1 ſtratagem.

Notwithſtanding, this *Alcibiades* could flatter his vncle *Pericles*, yet being a young youth, asked his vncle *Pericles* why he ſighed ſo often, and ſeemed ſo ſad? becauſe ſaid *Pericles* I muſt yeeld an accompt to the *Athenians* for much money which I receiued, to build vp a porch to *Mineruaes* Temple.

Rather

Rather ſaid *Alcibiades*, muſe how you may not giue an accompt, and be merry, and make much of your ſelfe. *Alcibiades counsell to Pericles.*

Too few like *Pericles*, that thinke how much they are indebted to God, to build his Church, and to maintaine his Seruice: and too many like *Alcibiades*, careleſſe of the Church: though they liue by the Church, and haue honour and dignitie from the Church.

But let the Church be toſſed on ſurging waues of ſeas, that cannot be remoued: yet ſhee ſtandeth ſure and certaine vpon a rocke: though many *Palinures* were drowned and lay dead vpon the ſands, that had no great care, neither to gouerne, nor to be gouerned by the Church, and yet they will ſit in *Moyſes* chaire. *Palinures.*

Saul could diſſemble with *Dauid*; and *Abſalon* with the people of *Iſrael*; and the latter Iewes were ſuch diſſemblers and hypocrites, that Chriſt called the Scribes and the Phariſes, hidden hypocrites, and falſe diſſemblers: the Church were euer full of ſuch hypocrites. *The Church full of hypocrites.*

A Romane Gentleman told *Alexander Seuerus*, that hee was agreeued to ſee his Court ſo peſtered with diſſemblers and hypocrites, and ſaid, I will find out a place to dwell, where no hypocrites be: the Emperour ſaid, where wilt thou goe where no diſſemblers be? thou muſt goe beyond the *Sauromates*, and the froſen ſeas, and yet when thou commeſt thither, thou ſhalt find hypocrites and diſſemblers.

And though *Achilles* in Homer exclaimeth out againſt ſuch diſſemblers, and ſay, that he hateth them

worſe

worſe thē hel it ſelfe, that haue two tongues, the one in their mouth, the other in their harts: *Qui aliud ſentiunt, aliud loquuntur.* *Ibid. 9.*

This was ſometime a naturall propertie to the *Thracians* to bee liars and diſſemblers, and ſo to bee taught with their hypocriſie and diſsimulations, that it grew to a prouerbe, *Thraſica fides*, ſo it was ſayd of the *Africans*, *punica fides*, and of the *Grecians* moſt of all ſpoken *Nunqnam iſta natio*, ſaith *Cicero coluit fidem*, People of no truſt, of no faith, that it grew to a very ſcoffe to the *Grecians*, *Greca mercari fide*, to taunt their lightnes and diſsimulations.

Of late we robde *Thracians*, *Affricans*, and *Grecians* of their properties, that now *Cicero* may ſpeak of vs as he ſpake of thē, *Quos fugiamus, ignoramus; quibus credamus, neſcimus*; and therefore it is good to follow *Epicharmus* counſaile, *Sis prudens, memento diffidere*: ſith we dare not truſt our friends, our kinſmen, nor our countrimen. *Cic. ad. Attic. hiſt. lib. 1.*

This dangerous time ſeemeth to be that of which the Prophet ſaith, that the father ſhalbe againſt the ſonne, and the ſonne againſt the father: the brother againſt the brother: but though this prophecie was performed in other kingdomes of long time paſt: yet we ought to doubt & feare ſome iuſtice at gods hand for our ſinne, and onely for our hypocriſie, diſsimulations and flatterie: the three greateſt Monſters vpon the earth.

Lewis the tenth was wont to bragge of his owne kingdome of *France*, that it was a kingdome that far exceded al other kingdoms, wanting but one thing. And being requeſted to know what that was, hee anſwered *Truth*. And

And therefore *Oſymantes* had his picture painted with his eyes ſhut, with a tablet of gold about, hanging about his necke, with this word written thereupon: (*veritas*) And hee willed that the Kings of *Egypt* his ſucceſſors, to weare that Tablet in memorie of him.

So did *Antigonus*, doubting much to heare trueth among flattering Courtiers went with his Nobles to hunting, from whom the king ſecretly departed, changed his garments; and wandred like a ſtranger among countrymen, and lodged in a meane houſe: and asked as an vnknowen man what was ſpoken of the king? Of whom he heard, *Omnia quæ fecerat mala.* *Plut. in Apoph.*

King Antigonus went out of his Court to heare Truth.

The next morning the king being ſought for, and found, they brought ſuch princely garments as were fit for a King. Giue ſaid *Antigonus* theſe garments, to him of whom, *Niſi hac nocte verum de me nunquam audiui.*

Torquin the proud, after he was put out of his kingdome, would ſay, that he neuer knew his friends while he was King in *Rome.*

M. Antonius, ſurnamed the Philoſopher, was moſt carefull of his good name and fame, willing the truth to be knowen by ſtraungers report, and not by ſuch Courtiers which *Conſtantine* the Emperour cals *Sorices Palatij*, the rats of the Court; or as the Philoſopher termes them, *vermes opum.* Many good kings vſed the like meanes to auoid the one, and to ſeeke out the other.

For Courts of Kings & princes cannot be without limping and halting. In *Meroe* a kingdome of *India*, if the kings were lame, or halt, or in any part of their

bodies, his Courtiers by the law in *Meroe* should be also lame, and halt as the Kings did.

It is histored that in *Macedonia* in the time of *Philip*, and in *Neapolis*, in the time of *Ferdinandus*, for that these two kings held their necks a litle on the left side though it was a naturall defect in others, yet in Princes followed and imitated: and yet no longer then these Princes liued.

In the next king, it is cleane altered, for in the time of *Alexander* the great, for that he had a bush of haire standing vp on his forehead, the Courtiers in *Macedonia* left to holde their heads awry, after *Philip* the father, and followed the sonne *Alexander*: euery Courtier imitating the time with great care and trauaile to make their haires stand vp vpon their foreheads like *Alexander*, and to be called *Opisthocome*, as *Alexander*, *Hector*, and *Pompei* the great were noted to haue beene.

Euseb. li. 1. ca. 11. de vita Constant.

The Emperour *Constantine* practized a pollicie to find out sound Christians, and faithfull seruants in his Court, he fained a decree, and commanded all the Christians to depart frō his Court, *& cingula Militaria deponere*. The sound & true Christians left the Emperour and his Court, and forsooke their credit and militarie dignitie, and esteemed not his Court in respect of Christianitie.

A worthie saying of Constantine.

The other Christians which the Emperor found, *tantum nomine*, staied behind, he banished and reuoked his decree, and called backe the other: and restored them to their former estate with greater credit, saying, *Qui suo numini fidi non sunt nec mihi*. And so banished those counterfeit Christians.

This

This sentence squares well with our rebellious brutes and not *Britanes*, who were neuer found to God, faithfull to their prince, nor true to their countrey: but as *Caligula* wished to *Rome*, so they wish to *England*: and as *Haman* wished to the Iewes, so they wished to the *Britanes*. *The wish of the wicked men.*

They wish with *Midas*, that whatsoeuer they tucht, should be gold: and therefore they shall for hunger with *Midas* starue. They wish for blood, and they shall be satisfied with blood in *Britaine*, as King *Cyrus* was in *Scithia*, or the Romane Consul *Crassus* was in *Parthia*.

From such people that so wished, *Elias* wished to die vnder a iuniper tree, and among such people wished to know his friends from his foes. So King *Antigonus* wished only to know his friends, for his foes he would carefully looke vnto: but the wish of a perfect Christian is set downe in the Lords Praier, *Thy kingdome come, thy will be done*, yet we are commanded to aske, to praise, and to wish all good and godly things. *The wish of the godly men.*

Simon wished to haue Christ in his armes, and to embrace his Sauiour before he died.

Saint *Augustine* wished to haue seene *Paul* in his face, and also wished to haue seene Christ in his bodie.

Beda wished to see Christ in his eternall and glorious bodie in heauen, these wishes are to be wished.

Many haue Christ in their most wicked and blasphemous tongue, by all kind of lies, swearing, and blaspheming of God.

So had *Ananias*, and his wife *Saphira* before *Peter* *Acts. 5.*

that denied the trueth, *Et mentiri ſpiritui ſancto.*

So had *Iulian Apoſtata*, and confeſſed his impietie and wickednes, by throwing out of his heart blood, ſaying, *vicisti o Galilee*: and after ſuch vngodly ſort, too many throw their hearts blood, and ſay, *Vinciſti veritas.*

Liers and blaſphemers

And what is the end of theſe rebellious and treacherous wiſhes, is it for gold, and ſiluer, is it for honour and dignitie, is it for the whole world? O foole ſaid Chriſt, to winne the whole world, and to looſe thy ſoule.

Of ſuch fellowes ſaith *Bernard*, *O gens auara?* What is gold, but *rubea terra*, red earth? What is ſiluer, but *terra alba*, white earth? And yet wee eſteeme of that vile thing which is below, and but excrements of the earth, more then any thing which is aboue the earth, euen heauen.

Sen. epiſt. 95.

Yea, we make much of that which the *Indians*, *Ethiopians*, *Pagans*, and *Heathens* eſteeme as dirt. For they vſe neither Gemmes, nor precious ſtones, but onely in *ſoccis & calceis*, and that in contempt of it.

Tertul. de cultu muliebrum.

For with the *Ethiopians*, their maner was to bind their priſoners with chaines of gold, & their theeues with fetters of ſiluer.

But the *Romanes* would not be ſatisfied, before they ſhould haue all, and notwithſtanding in ſhort time loſt all.

The great *Antiochus* brought *Hannibal* to his Treaſures, and ſhewed *Hannibal* his Gold, his Siluer, his wealth and treaſures: and asked *Hannibal* if that would not pleaſe the *Romanes*, yea ſaid *Hannibal* it would pleaſe the *Romans*, but not ſatisfie the *Romans*.

Rome

Rome was euer cõpared to *Sodome* & *Gomorrha* for beastly intẽperancie, as Pope *Sixtus* the 4, who granted to vse in the three hot moneths, Iune, Iuly, & August sodomitrie. Compared to *Babilon*, and so called for her Idolatrie and Pride and for crueltie and greedinesse, compared to Turkes, and to Tyrants. *Wesselus Groning.*

If the comparison of *Rome*, with *Sodome* and *Gomorrha*, with *Babilon*, with Turkes, and Tirants will not serue, which most aptly agree with them.

I would also compare thẽ to *Alexanders* horse, who feared not the Persians phalanges, the Camels of *Asia*, not the Elephants of *India*, and yet feared his own shadowe.

So the Romanes that feared not *Asia*, *Europe*, nor *Affrica*, yet feared their owne shadowes at *Rome*.

A verie rich man borne in *Lydia*, and dwelling in *Phrygia*, hee willed his wife to prouide some great cheere for friends of his: so his wife did.

She couered all places ouer with gold, siluer, Table, Cupbords, with all kind of golden vessels, wherin for a while he delighted much, but being hũgry, called for his meat: shee layd vppon the table a painted dinner, & a banquet, all maner of fowles, of fish made on stone, wood, iuorie, waxe, and painted the gold and siluer, and garnished it with rich stones.

Pithius waxed angry with his wife, and called for his meat: His wife answered: This is your meate husband, that you feede night and day vpon. I haue no meat for your friends, but such as you feed on, and with another taunt, said, That he could not liue long that fed on *Midas* table. *Plut. de claris mulier.*

The like banquets made *Heliogabalus* of eight persons, 8 bald-men, 8 deafe meen, 8 gowtie men, 8 blacke Ethiopians, 8 scoffers, and 8 of the fatteſt and groſſeſt.

Lamp. in vita Heliog.

And *Heliogabalus* commanded all theſe eights persons to bring him 1000 weight of cobwebs, promising them to be well rewarded.

And being demaunded what to doe. He answered, *Ex his colligi magnitudinem vrbis Romæ.*

Theſe gathered and brought *Heliogabalus* 10000 weights, to whom he made ſuch a banquet for theſe Eights, as *Pytheus* wife made for her husband.

Heliogabalus banquet.

Heliogabalus left theſe eights at their golden breakfaſt, and tooke the eight that were burſt with him, *ad balneum*, to bath themſelues: and when theſe eight had done bathing, the Emperor commanded them to goe to breakfaſt with their fellowes, and hee came himſelfe & ſat with them, and marualled they could eat no meat. I pray you come ſome other time, when your ſtomackes ſerue you, I ſee you can eat no meat, and ſo let them goe.

Guil. Iſengrin. in Chronol.

And yet both theſe Feaſts were farre better than the Arch biſhop of *Mounſee Hatto*, who in the time of great famine, fained & diſſembled ſome almes, & reliefes to the poore, and cõmanded they ſhould be gathered together into a great barne, vnder colour to beſtowe his almes, and relieue them, and being ſhut in the barne, commanded them to be all burned ſaying, That theſe poore people were the Rats of the Countrey.

But this Arch-biſhop was by Gods iuſt iudgment,

deuoured and eaten vp with Rats, & Mise this Archbishop forgat the plague of *Pharo* by frogs, lice, and flyes: & forgat the Isle of *Cyclades* plagued with Rats. *Heidf. de animal. cap. 9.*

Sectio. 8.

THere bee certaine Iewes in the west parts of *India*, called *Essæi*, which will eat no flesh, drinke no wine, nor vse the companie of any women.

There bee also certaine women in *Scythia*, called *Amazones*, which by the law of their Countrey, men may not gouerne or dwell with them.

And yet such women did meet together in mount *Quirinal* at *Rome* in the Court of *Heliogabalus* the Emperour, who had *Cenaculum Mulierum*, and where nothing was done, but by women.

And such did meet sometime in the Court of *Salomon* in *Hierusalem*, where was the Court of *Pharaoes* daughter, the Court of the Queen of the Moabites: of the Queene of the Amonites, of Edomites, of Sydomites: and so many Courts of Queenes in *Hierusalem*, that there was no Court of *Salomons*. *3. Reg. 11.*

These strange womē did not only put *Salomon* king of Israel out of Israel, but also the God of Israel, and brought their idolatrous Gods vnto Israel, with so many Altars to Idols in *Hierusalem*, and Mount *Oliuet*, that God reioyced to haue reserued yet in Israel 7000 that neuer bowed their knees to *Baal*. *7000 that bend not their kindes to Baall.*

I would

I would to God wee might ſo ſay ih England, that wee had but 7000, that bend not their knees, and knocke their breaſts to jmages and jdols in their cloſets, who worſhip more the Queene of Heauen in bedchamber, than the God of heauen in the church: and the ſtarre of *Rempha*, more than the ſtarre of *Iacob*.

Ierem 44. And yet theſe women in *Britane* will excuſe themſelues, as the women of *Iſrael* did in *Egypt*, that they did nothing but what they ſawe their husbands doe.

Taphnis. Yet they ſaw *Ieremie* ſtoned to death at *Taphnis*, for that hee would not be an Idolater, and confeſſe their beaſts and ſerpents to be Gods.

They alſo ſaw *Eſay* cut in the middeſt with a Sawe in *Hieruſalem*, in the idolatrous time of *Manaſſes*.

Plin. lib. 8. *Plinie* writeth, that in furtheſt part of *India* breed many Monſters, and that in *Affrica* the Mother and the Nurſe of ſtrange Serpents: of one Serpent (among others) I read of that which kept the Riuer *Bagrada*, that much ſpoyled and deſtroyed the Romane Ar-

Regulus. mie, then vnder *Atillus Regulus* the Romane Generall, of which the Affricans were glad

But in time this Serpent was ſlaine, and his skinne ſent to the Senators for a wonder, for it was in length 120 foot. The skinne of this Serpent bred ſo many Serpents in *Rome*, that *Rome* filled all *Europe* with Serpents.

And wee haue found of late too many in great *Britane*, whoſe hearts were *Piloſa & Hiſpida* (as is ſayd before) yea double-hearted *Britanes*, one to *Rome*, the other to *Spaine*; but none to their owne Country. *Vt duplici corde*, like Partridges of *Paphlagonia*.

Such

Such Monſters are more monſtrous, than thoſe of which *Plinie* writes in the furtheſt part of *India*. *Monſters.*

Of which ſome haue heads like dogges that doe alwayes barke to moue ſedition and mutanies; ſome with long eares to their feete; ſuch can heare from *Spaine*, and from *Rome*, to *Britane*. *Plin. lib. 6. cap. 30.*

There be ſome other Monſters, whoſe feet are ſo broad, that when they lye vpon their backs, the ſhadowe of their feet doth not only couer themſelues from the raine, heat, or tempeſt, but alſo couer them that be in their companie.

Too many ſuch Monſters are to bee found euerie where. And yet (ſayth the ſame Author) that there is one kinde of Monſter more ſtrange in *India*, which haue no heads, but a great huge eye in the middeſt of their breaſts, who can ſee further than *Strabo Lincius* that ſawe the ſhippes of *Carthage*, from *Lelibium* in *Cicilia*. But theſe can ſee from the north to the ſouth, and from the ſouth, to the north. *India.*

But we muſt not looke for fire from heauen, as *Elias* had in mount *Carmell* vpon King *Achabs* captaines; neither muſt we looke for fierie Charriots, and fierie armed men, as *Elizeus* had at *Dothan* againſt King *Benhadad*; But we may well doe as *Daniel* did in *Babilon*, to ſeeke, and finde out the print of the feete of *Baals* Prieſts, and of their wiues and children. *4. Reg. 1.* *4. Reg. 6.* *Elizeus.* *Daniel.*

So we may well trace out theſe Traitors, and ſeek to finde the footing of theſe Ieſuites and Seminaries, and being found, there is no way to helpe this, but by paring their feete leſſer, their eares ſhorter, their eyes out, and their heads off, vnleſſe prayers helpe it.

Theſe be farre worſe than the Iebuſites, Hethites,

and Cananites, which were left in *Iudah*, as needels to pricke them, and as Goads to sting *Israel*.

Theſe Serpents, theſe Monſters, the verie brood of *Satan*, ſeeke not onely in the Land of *Hus* to deſtroy *Iob* and his children, but in the Land of great *Britane* to deſtroy King *Iames*, his Queene, his children, and their Countrey. *Hinc rubent eorum veſtes, ſanguine Sanctorum*, as *Britane*, *Fraunce*, and *Germanie* can teſtifie with the blood of more thā 100 thouſand Chriſtians, whom they ſlew and burned to feed that Monſter *Mino-Taurus*, not of *Creet*, but of *Rome*, not with the blood of the Athenians, to pleaſe *Androgeus*, but with the blood of *Britanes*; not with their forraine enemies blood, but with the blood of the beſt learned men in *Europe*.

The brood of Satan.

The Serpent in Paradiſe.

The Serpent in Paradiſe promiſed *Adam*, if hee would eat of the Apple, immortality. And the Serpent *Satan* promiſed our Sauiour Chriſt al the world (which was giuen him as hee ſaide) if Chriſt would worſhip him.

The Roman Serpent.

The Pope promiſeth Kingdomes on earth, and Kingdomes in heauen; for he ſaith, *Heauen is his*, and he hath the keys of Heauen deliuered to him onely, and whome he bindeth or looſeth on earth, the ſame ſhalbe bound or freed in heauen; and with this Serpent for money, a man may haue ſome place in heauen, or ſome Kingdomes vpon the earth.

The Heauen of Heauens is the Lordes, and the Earth hee gaue to the children of men. And continuance of Kingdomes and Periods of Empires are from God, and not by Oracles and Dreames, as Heathen Princes did obſerue.

Aſtiages

Aſtiages King of *Aſſiria* was much diſquieted vpon a dreame, that the Mother of *Cyrus*, and his daughter *Mandanes* ſawe, that ſhe made ſuch an vrine that ouer flowed all *Aſia*. And *Cyrus* thought to bring *Scythia* vnto *Perſia* vpon his mothers dreame: and his Grandfather *Aſtiages* thought to haue both *Scythia*, *Perſia*, and alſo *Cyrus* life from *Cyrus*. *Mandanes dreame.*

Alexander the Great, for that hee dreamed that *Hercules* reached his hand ouer the wals of *Tire*, hee doubted not but that hee ſhould bring *India* to ioyne with *Aſia*, and yet it was 7 yeeres before theſe two great Captaines (though *Hercules* was within *Tire*, and *Alexander* without) wanne *Tire*. *Alex. lib. 3 cap. 26.* *Alexanders dreame.*

So many dreamers are in theſe our daies, that dreame to ſee ſome handes ouer *Rome*, ſome ouer *Rhemes*; that haue ſuch confidence in theſe handes, that theſe ſeeke to bring *Rome*, *Rhemes*, and *Spaine* together by Images, or imagination to *Britane*. *Dreamers of Rome.*

So ſuperſtitious people are euer light of beliefe, that the Greeks thought, and the Athenians affirmed to haue ſeene *Theſeus* many yeeres after his death, to goe before the Greeks, againſt the Barbarians. *Plut. in Theſ.*

The Romanes were informed by *Caſtor*, and *Pollox* againſt the Macedonians, and other kingdomes of their Conqueſts and victories.

The Machabees ſaw a Horſe-man all in gold armed, ſhaking his ſpeare againſt the Syrians, to warrant the Iewes of the victorie. *Lib. 2. ca. 3*

The Ieſuits and Seminaries dream, that they haue many *Hercules*, many *Alexanders*, reaching ouer the Seas to them, laying ſiege to *England* all the Queenes time 45 yeres, and to great *Britane* 4 yeres.

I wiſh that theſe Dreamers were ſould to ſome Iſmalite, or to ſome Egyptian that doe nothing in great *Britane*, but dreame; and by their dreames worke mischiefe.

Val. max: de miraculis. The Image of *Iuno* appeared to one of *Camillus* ſouldiers, and willed the Romanes to baniſh the Egyptian God *Serapis* out of *Rome*, and that *Iuno* then (ſaid ſhe) would come to *Rome*.

There bee ſome Dreamers in *England*, that if they might haue the God of Iſrael baniſhed out of Great *Britane*, they would haue Images and Idols in his place.

The Image of *Minerua* appeared to *Auguſtus* Phiſitian, and told him how hee ſhould heale his Maſter of his ſickneſſe.

Diogenes, of all the Gods, could not thinke well of *Eſculapius* Image, for that the Phiſitians make gaine of mens goods, and ſell mens liues for mony, which the Romanes moſt eſteemed.

Some Images of Diuels appeare to theſe Firebrands of Hell, to baniſh heretikes and hereſies (as they terme it) out of great *Britane*.

The bragge of Innocent the third. *Tho: Aquinas* an Arch-papiſt, being ſent for to come to *Innocentius* the thirde, beholding diuers heapes of gould in the Popes gallerie, and being amazed at the ſight thereof; the Pope ſayd to *Aquinas*, neither the primatiue Church of *Rome*, neither *Peter* could ſhew ſo much gold, when he ſaid, *Aurum & argentum non eſt mihi.*

Aquinas anſwere. Then ſayd *Aquinas*, *beatiſſime pater*, the Church of *Rome* at this time, nor your Holineſſe can ſay, *Surge & ambula*, as *Peter* could.

Aqui-

Aquinas then ſhould not haue wondred to ſee ſo much gold in the popes gallerie, ſithence his tribute, his penſion, his reuenewes by marchandize, by any kind of ſale, *Ignis, thura, corona, praces, cera & cælum, venale Roma*, as *Mantuan* ſaith.

They forgat what *Peter* (their fonnder as they ſay) ſayd to *Simon Magus*, that would haue bought of *Peter*, that which the popes of *Rome* ſell to others, namely the gifts of the holy Ghoſt, *Pereas cum pecunia tua.* *Act. cap. 8.* *Simon Magus.*

They forgat alſo what *Paul* ſayd to *Elimas* the ſorcerer, who would haue perſwaded *Sergius Paulus* frō the faith of *Paul*, *O thou Sonne of the Diuell, and enemie of mankinde, behold the hand of the Lord is vpon thee, and thou ſhalt be blinde for a ſeaſon.* *Act. 13.* *Elimas the Sorcerer.*

But theſe vents or ſales of offices, of Magiſtrates, and of marchandize, was euer as common in *Rome*, as the ſale of eccleſiaſticall promotions, Biſhopricks, and of the popedome it ſelfe, and being popes, made ſale of Crownes and Kingdomes.

So *Hildebrand* that made himſelfe a pope, and made *Rodulphus* an Emperour, to whome hee ſent a verie rich Diademe with this ſentence written about it, *Petra dedit Petro, Petrus diadema Rodolpho.* *Hildebrand*

The pope lookes for penſions of all Kinges, and ſpecially of Chriſtian Kings, yea, rather a tribute due vnto him, *per legem poſtliminij* in great *Eritane.*

The Turke would haue claymed a penſion or tribute due vnto him of the Emperours of *Germanie.*

The Kinges of *Perſia* vnder colour of penſions,

would haue their forces in many places of *Asia*, but they were reſiſted.

Plut. in Lyſand. And *Philip* of *Macedon* firſt by penſion, after by policie, got *Greece* vnto *Macedonia*.

But it was by *Paulus Ematius* gotten from *Macedonia* to the Romanes.

Theſe be ſtratagemes of forrein ſtates one againſt another: but this ſhould not bee in the Biſhops of *Palauor. in vita Alphonſ.* Rome, as they ſay of *Peters* ſucceſſors: they rather ſhould do as *Alphonſus* King of *Arragon*, being asked what hee left to himſelfe, ſaying, that hee gaue all his wealth to his learned poore friends and to ſuch godly men? Euen that which I gaue (ſaid *Alphonſus*) I leaue to my ſelfe in ſtore.

In ſpeculo, Pontif. *Clemens* the 5 a little before he died, being in a great agonie, ſayd to his friends, Now I ſhall know that, of which I long doubted; whether there were another life after this.

El. Spart. I would rather preferre *Adrian* the heathen Emperour before theſe two Chriſtian Popes, who in the like extaſie ſpake to his ſoule trembling, *Tremula & vagula quæ nunc abibis in loca?* Now poore ſoule whether wilt thou goe? wee are not to wonder at *Adrian* the Emperour ſo to ſay and doe, when Pope *Clemens* ſo doubted, and where his ſoule ſhould goe.

Scen. lib. 3. de geſt. Alphonſ. And *Ziſca Imperator Huſſitarum*, being mooned of his ſouldiers how he would be buried, commaunded them to flay and take his skinne off him being dead, and to giue his bodie to wilde beaſts, and to make of his skinne a militarie drumme, that his enemies that feared his ſight aliue, might feare the ſound of his skinne being dead.

This

This Emperours buriall was much like to reſolute Pope *Silueſter*, who ſought by oracles of diuers, how long he ſhould liue? was anſwered, *Diu, ſi caueret Hieruſalem* (if he kept from *Ieruſalem* in *Iudah*) yet hee happened to ſay a Maſſe vpon an Altar called *Hieruſalem*, confeſſed his fault, and commaunded his bodie to be drawne by two horſes, and where the horſes ſtayed, there to be buried. *Polyd. lib. 5 de rerum inuent.*

Many happen to die by chance, whoſe cauſe is doubtfull, vnknowne, and hidden: many die by infirmities, whoſe cauſes are apparant: & many by age, whoſe cauſes are preſent, ſo doth an old writer ſet downe; but ſome die neither by chaunce, nor by infirmities, nor by age, but die for want of grace to liue longer, that now if *Theophraſtus* had liued, hee would not haue accuſed nature, for the ſhort time of a mans life, for that he ſayd, Men died when men began to be wiſe; *cum incipimus ſapere, morimur*: but now *Theophraſtus* would haue ſayd, Men die before they begin to liue well. *Hugo de animal. claſ.* *Theophraſtus.*

Theſe be like Phiſitians, who after they kill many in many Countreys, yet are they free, and at their libertie to goe euerie where without puniſhment. Theſe may laugh and ſing at burials for their gaines, when others weepe and mourne for their loſſes.

I remember a hiſtorie in *Plinie*, that an Embaſſador came from *Cypris* to *Rome*, his name was *Exagon*, who among other monuments, he ſaw the Conſuls bring certain veſſels full of Serpents: *Exagon* thinking that the Romanes thought him to be fearefull, willed the Conſuls to throw him among thoſe Serpents, which ſo lickt and winded round about this *Exagon*, that he *Plin. lib 28 cap. 3.* *Exagon.*

came

came laughing from the Serpents to the Conſuls.

This was a great terrour to the Romanes, and yet was a ſtratageme, that *Haniball* taught the Romanes, and to all the Kings of *Aſia* againſt the Romanes.

A Cappadocian. But the Romans like the Cappadocian, who after the Viper bit him, they looked as they did at *Paul* for the like, when the Cappadocian would die, but the Cappadocian liued, and the Viper died; ſuch haps ſometime happen.

But as I ſayd of Romane *Marcellus*, and *Fabius*: ſo likewiſe I pray vnto God, that there be not many ſuch *Exagons* in great *Britane*, that theſe Serpents and Vipers may licke and winde about them, to the deſtruction of their Countrey.

Lazarus dogges. Theſe be not like *Lazarus* doggs that licked their Maſters ſoares for loue; but like *Acteons* dogges that deuoured their Maiſter.

Like *Ioab* that killed *Abner* embracing him in his armes.

And like *Iudas* the Traitor, that kiſſed his maſter, and ſtraight betrayed him. There were neuer ſo many dumb dogs, as now be biting, & not barking.

Theſe be *Lemures nocturni*, and alwayes conuerſant with vs in our houſes, like *Lares domeſtici*, that can and may deceiue vs, becauſe wee truſt them, are now become *Tortuoſi Serpentes*, which came after long lurking in their ſecret Labyrinths, *Per mille Maandros*, to plague their Countrey.

But yet now they are much frighted with *Ieroboam*, who doubting leaſt the Kingdome of Iſrael ſhuld returne to the houſe of *David*, by meanes of the multitude of people which went to offer ſacrifice at *Ieruſalem*:

ſalem, builded *Ramah*, and other ſtronge holds, and made two golden Calues to entice *Iſrael* to Idolatrie.

Theſe Ieſuites and Seminaries haue hornes ready made, and they promiſe their Maiſter the Pope, as *Zedechia* did to *Achab* victorie, and ſay, *Hijs ventilabis Britanniam donec deleas eam.* And if that faile, *Balacke* ſhall cauſe *Balaam* for reward, to curſe *Britane* with Bookes and Bels.

So did *Goliat* curſe *Dauid* in the name of his Gods. 1. *Reg.* 17.

The Biſhop of *Rome* did vſe to baptize, and name Bels, and annoint the ſame; by the ſound of which Bels, they coniure Diuels from their houſes, terrifie their enemies, purifie the ayre, curſe and excommunicate whome they liſt. *Heidfield. de tempore.*

Raimerus the 5 King of *Arragon* publiſhed, that he would make ſuch a great Bell, that all *Spaine* ſhould heare the ſound of it.

Some of his noble-men ieſting and ſcoffing at this Bell, leſt it ſhould be like the curſing Bell of *Rome*, deſpiſed the ſame ſpeech. But they were apprehended and commanded by *Raimerus* to be put to the ſword, ſaying, *Neſcit vulpecula cum quo laudat.*

The like puniſhment had many that ſpake againſt the Bels and Buls of *Rome*.

Surely we ſhall neuer be able to end this quarrell, or make a lawe, as *Elias* did with *Achabs* Prophets, and as *Daniel* did with *Nabuchadnezars* priests, and ſo execute the lawe according to their compoſition, which was effected by the commandement of theſe two great idolatrous Kings, the one at the brooke *Kyſon*, the other at *Babilon*.

Illuſtrif-

Illustrissimo principi *Christiano* regi Daciæ, &c. *Ludouici Lloid* gratulatio.

QVis potest tanta (illustrissime Princeps) hodierno die cõticere gaudia, aut hos halcyoneos poterit silere dies, in quibus rex Daciæ relicto regni scaptro, ac regijs insignijs depositis, quasi una inter duos reges diuisa fuisset anima, pluris æstimans de suo dimidio in Britania, quam de toto in Dacia. O quantus amor! qui nec in cælo vinci, nec in terra obliuisci, nec vllo vnquam fortunæ fulmine subuerti potest, de cuius fama, fama mentiri veretur.

Quiescat Maro *suũ laudare Æneam, sileat* Homerus *de suo magno* Achille, *erubescat Græcia de suo Vlisse, qui insaniam dissimulauit, ne ex Ithaca & de* Penelope *vxore dissederet in Ilion. At* Christianus *rex Daciæ, nec mater, nec regina, nec regnum potuit à magna detinere Britania, à rege, à regina sorore, à principe, & à cæteris regijs liberis, quasi artibus & neruis huius imperij, vbi rex Daciæ tanquam sydus aquilonis coronatum hoc cælum nostriũ corruscans, multo magis potest lætari de regia progenia sua in Britania, quam* Philippus *de Heraclea stirpe in Macedonia, quæ in Alexandro desiit, quam* Cæsar Augustus, *qui multum de gente* Iulia *iactauit, quæ in* Nerone *extincta fuit, itanunc Romani dicant fuimus Troes, ita nunc dicant Macedones fuimus Heraclides.*

At

Gratulatio.

At magna Britania ita ſicut aquila renouatur ætas, nunquam enim maior, nec tam magna, magna Britania fuit, ſub Bruto *primo, quam hodierno die ſub* Bruto *ſecundo noſtro Iacobo, vt in cunis adhuc vagientes de cunis clamitant iubilare Britani.*

O quanta noſtri in nos numinis beneficentia, ſi noſtri numinis nõ obliniſcamur, aut de noſtra ingratitudine in Daciã obruamur, quæ ſi tãta poteſt muta Angerona ſilere, ligna & lapides loquentur. Cum nec Syracuſa, cũ ſuis Comeatibus ad cladem Thraſimeni Romanis, nec Tyrus *cum Cædris Libani* Hieroſolyme *paratior, quam Dacia in noſtram Angliam.*

Quanto magis hodierno die, qui vt Maſiniſſa *vnum ait eſſe in terris populũ Romanum, & in illo vno populo vnũ eſſe Scipionem, cui animum & animum deuouebat, ita rex Daciæ vnam ait eße in terris gentem Britaniam, & in illa vna gente vnum eſſe* Iacobum, *cui nec Hira cum ſuis Sydonijs paratior fuit* Salomoni, *nec* Maſiniſſa *cum ſuis numidicis magis beneuolus ſuo Scipioni, quam rex Daciæ cum ſuis Dacis regi* Iacobo. *Sit par noſter amor, ſi par poteſt eſſe cum Dacis, non cum argenteis gladijs* Philippi, *nec cum aureis* Artaxerxis *ſagittarijs, ſed cum* Pythagoreis *armis vna anima ac animo in eadem lance trutinari, ſic amor amore compenſatur. O amor! quem nec enſis* Alexandri *diſſecare, nec delphicus gladius enodare poterit.*

Quid opus eſt mire fœdus cum veſtibus ſanguine imbutis vt Armenij, aut cum Lydis & Medis ex humeris & brachijs ſanguinẽ inuicem propinare, cum noſtra fœdera ex cruore cordiũ confirmata, & ex viſceribus parẽtum ſint conſecrata, hoc tam validũ naturæ vinculum, vt

citius duos ſoles in cœlo concordes eſſe videris, quã duos hos reges in terra diſcordes inueneris, ita fatũ voluit, ita natura annuit, ita virtus præſagit, ita Deus ipſe eſſe ſtatuit: Hinc publica noſtra Scænopegia digna coronis tegi: Hinc per petuus Britanorum triumphus, qui facile Cæſaris contemnas triumphos: Hinc Britani cum Dacis, vt Romani olim cum Sabinis ſua ſacra ſemper Conſualia decantabunt.

FINIS.

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